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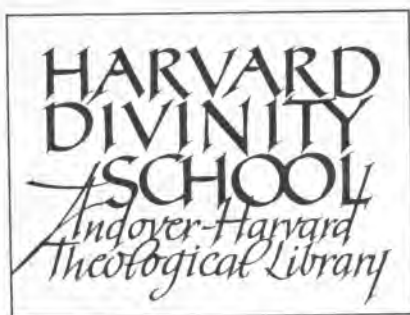
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Dal. S. Seruzy
1 Sept '68

JESUS THE TRUE MESSIAH.

A

SERMON

DELIVERED IN THE

Jews' Chapel,

CHURCH-STREET, SPITALFIELDS,

ON THE LORD'S DAY EVENING,

NOVEMBER 19, 1809.

BY

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1810.

JESUS THE TRUE MESSIAH.

A

SERMON,

&c.

THOUGH I have preached the gospel between thirty and forty years, yet I do not recollect to have ever entered a pulpit with such feelings as at present. In respect of the *subject*, I feel it an honour to plead the cause of my Lord and Saviour; but I am not without apprehensions, lest it should suffer through my manner of pleading it. I must therefore intreat, that if any thing which may be delivered should be found to be improper, you would impute it not to the cause, but to the imperfection of the advocate. I have also some peculiar feelings on account of the *audience*, part of which, I am given to understand, are of the house of Israel. I cannot help recalling to mind the debt we owe to that distinguished people. They have been treated with both cruelty and contempt by men professing Christianity; but surely not by Christians! To them, under God, we are indebted for a Bible, for a Saviour, and for all that we know of the one living and true

God. Who, then, will not join me in the language of the Apostle? 'Brethren, my heart's desire, and prayer to God for Israel, is, that they may be saved!'

The passage on which I shall found what I have to offer, is in the 40th Psalm, the 6th, 7th, and 8th verses:

Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart.

No Christian can doubt whether the passage relates to the Messiah, seeing it is expressly applied to him in the New Testament;* and if a Jew should raise an objection, he will find it difficult, if not impossible, to give a fair exposition of it on any other principle. Who else, with propriety, could use the language here used? Certainly, David could not. Whether the Messiah, therefore, be already come, as we believe, or be yet to come, as the body of the Jewish nation believes, it must be of his coming that the prophet speaks. The question at issue between them and us, is, not whether the Scriptures predict and characterize the Messiah; but, whether these predictions and characters be fulfilled in Jesus;

* Heb. x. 5-10.

That we may be able to judge of this question, let it be observed, that there are three characters held up in the passage I have read, as distinguishing the Messiah's coming: viz. That the sacrifices and ceremonies of the Mosaic law would, from thence, be superseded;—that the great body of Scripture prophecy would be accomplished;—and, that the will of God would be perfectly fulfilled.

Let us calmly and candidly try the question at issue by these characters.

I. It is intimated, that, whenever the Messiah should come, THE SACRIFICES AND CEREMONIES OF THE MOSAIC LAW WERE TO BE SUPERSEDED BY HIM. —*Sacrifice and offering thou didst not desire:—then said I, Lo, I come.* I am aware that modern Jewish writers contend for the perpetuity of the ceremonial, as well as of the moral law; but in this they are opposed, both by Scripture and by fact.

As to *Scripture*, it is not confined to the passage I have read, nor to a few others: it is common for the sacred writers of the Old Testament to speak of sacrifices and ceremonies in a depreciating strain, such as would not, I presume, have been used, had they been regarded for their own sake, or designed to continue always. Such is the language of the following passages:—‘Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and

‘to hearken than the fat of rams.’—‘Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings: they have been continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds; for every beast of the field is mine, and the cattle upon a thousand hills. I know all the fowls of the mountain; and the wild beast of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, and drink the blood of goats? *Offer unto God thanksgiving, and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.*’—‘Thou desirest not sacrifice, else would I give it thee: thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise.’ ‘To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at you hand to tread my courts?—Thus saith the Lord of Hosts, the God of Israel, ye heap up your burnt offerings with your sacrifices, and eat the flesh. But when I brought your fathers out of Egypt, I spake not unto them of burnt offerings and sacrifices; but this I commanded them, saying, Obey my voice, and I will be your God, and ye shall be

‘my people.’—‘And, in the midst of the week, he shall cause the sacrifice and the oblation to cease.’*

Such, O ye children of Israel, is the language of your own Scriptures. That the covenant made with your fathers at Mount Sinai was never designed to be perpetual, but to be abolished at the coming of Messiah, is manifest from the words of the prophet—‘Behold, the days come, saith the Lord, that I will make a *new* covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and will remember their sins no more.’†

From this passage, a New Testament writer argues, (and do you answer it if you can,)—‘In that he saith

* 1 Sam. xv. 22. Ps. l. 7--15. li. 16, 17. Isa. i. 11, 12. Jer. vii. 21--23. Dan. ix. 27.

† Jer. xxxi. 31--34.

‘a new covenant, he hath made the first old. Now, that which decayeth, and waxeth old, is ready to vanish away.’ And respecting their sins and iniquities being *remembered no more*, ‘Where remission of these is, *there is no more offering for sin.*’*

Is it not, then, in perfect harmony with the tenor of your Scriptures, that Messiah, when described as coming into the world, should say, ‘Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin offering hast thou not required: then said I, Lo, I come,’—plainly intimating that he would come to accomplish that which could not be accomplished by sacrifices and offerings; and that as these were but the scaffolding of his temple, when that should be reared, these should, of course, be taken down.

But I have asserted that, in maintaining the perpetuity of the sacrifices and ceremonies of the Mosaic law, your writers are not only opposed by Scripture, but by *fact*. Whether Messiah the prince be come, or not, sacrifice and oblation have ceased. We believe they *virtually* ceased when Jesus offered himself a sacrifice, and in a few years after thy *actually* ceased. Those of your nation who believed in Jesus, voluntarily, though gradually, ceased to offer them; and those who did not believe in him, were compelled to

* Heb. viii. 13, and x. 17, 18.

desist, by the destruction of their city and temple. You may adhere to a few of your ancient ceremonies; but it can only be like gathering round the ashes of the system: the substance of it is consumed. 'The sacrifices of the holy temple,' as one of your writers acknowledges, 'have ceased?'

The amount is, whether Jesus be the MESSIAH, or not; his appearance in the world had this character pertaining to it, that it was the period in which the sacrifice and the oblation actually ceased. And it is worthy of your serious inquiry, whether these things can be accomplished in any other than Jesus. Should Messiah the Prince come at some future period, as your nation expects, how are the sacrifice and the oblation to cease on his appearance, when they have already ceased nearly eighteen hundred years? If, therefore, he be not come, he can never come so as to answer this part of the Scripture account of him.

II. It is suggested, that whenever Messiah should come, THE GREAT BODY OF SCRIPTURE PROPHECY SHOULD BE ACCOMPLISHED IN HIM—*In the volume of the book it is written of me.* That the prophetic writings abound in predictions of the Messiah, no Jew will deny; the only question is, Are they fulfilled in Jesus? You know (I speak to them who read the Bible,) that *the seed of the woman was to bruise the head of the serpent.* You know that God promised Abraham, saying, 'In thy seed shall all the nations of

the earth be blessed.' You know that Jacob, when blessing the tribe of Judah, predicted the coming of *Shiloh*, unto whom the gathering of the people should be. You know that Moses spake of *a prophet* that the Lord your God should raise up from the midst of you, like unto him, to whom you were to hearken, on pain of incurring the Divine displeasure. You know that the Messiah is prophetically described in the Psalms, and the prophets, under a great variety of forms; particularly as the *anointed* of the Lord—the King—the Lord of David, to whom Jehovah spake—the *child born*, whose name should be called the mighty God, the everlasting Father, the Prince of Peace—the *rod out of the stem of Jesse*—*God's servant*, whom he upholds; his *elect*, in whom his soul delighteth—him whom *man despiseth*, and whom the *nation abhorreth*—*a man of sorrows*, and acquainted with grief—the *Lord of our righteousness*—*Messiah* the Prince—the *Branch*—the *Messenger of the covenant*, &c. &c. Thus it was that in the volume of the book it was written of him. Whoever proves to be the Messiah, your fathers rejoiced in the faith of him.

In trying the question, whether the prophecies be fulfilled in Jesus, it will be necessary, for the sake of perspicuity, to class them under different heads, such as time, place, family, &c.

First, The *time* when Messiah should come is clearly marked out in prophecy. It was said by Jacob, when blessing the tribes, 'The sceptre shall not depart from

‘Judah, nor a law-giver from between his feet, *until Shiloh come*; and unto him shall the gathering of the ‘people be.’* All this was true in respect of Jesus. Till he came, though the ten tribes were scattered, Judah continued a people; and retained the government: but soon after his death, they were dispersed among the nations, and have been so ever since. ‘Kings and princes,’ says one of your own writers, ‘we have none.’ If, therefore, Shiloh be not come, he can never come within the limits of time marked out by this prophecy.

Again, It is clearly intimated in the prophecy of Haggai, for the encouragement of the builders of the second temple, that the Messiah should come *during the standing of that temple*; and that the honour that should be done it by his presence, would more than balance its inferiority, in other respects, to the first. ‘For, thus saith the Lord of hosts; Yet once, it is a ‘little while, and I will shake the heavens, and the ‘earth, and the sea, and the dry land: and I will shake ‘all nations; and the desire of all nations shall come; ‘and I will fill this house with glory, saith the Lord of ‘hosts. The silver is mine, and the gold is mine, saith ‘the Lord of hosts. The glory of this latter house ‘shall be greater than of the former, saith the Lord of ‘hosts.’†—All this was literally fulfilled in Jesus. But

* Gen. xlix. 10.

† Hag. ii, 6—9.

soon after his death, the second temple was reduced to ashes: if, therefore, Jesus was not the Messiah, it is impossible that this prophecy should ever be accomplished.

Again, The prophet Daniel was informed by the angel Gabriel as follows—‘ Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks; and threescore and two weeks the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood; and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst (or half part) of the week, he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.’ *

* Dan. ix. 24--27.

That there should be some difficulty in fixing the dates, and other minute particulars, in this prophecy, is no more than may be said of many others, which yet, upon the whole, are clear and decisive. The prediction of the seventy years captivity was not understood by Daniel till he had studied the subject with attention*: and, though he made out 'the number of years,' and concluded that they were *about* fulfilled, yet he does not appear to have discovered the exact time of their being so. Nevertheless, the prophecy of seventy years was undoubtedly fulfilled in the Babylonish captivity; and this of seventy weeks of years is certainly fulfilled in the appearance and death of Jesus. Whether Christian writers agree as to the exact time when these seventy sabbatical weeks, or four hundred and ninety years, began, or not, thus much is certain, that they must have been fulfilled *about* the time that Jesus appeared and suffered, or they never can be fulfilled. Such was the effect of this and other prophecies upon the minds of the Jewish nation, that about that time there was a general expectation of the Messiah's appearance. Hence, though your fathers rejected Jesus, yet they soon after believed in *Barchocab*, and crowned him as their Messiah; which involved them in a war with the Romans, wherein they are said to have had a thousand cities and fortresses destroyed, and to have lost more than *five hundred and eighty thousand men!* The predicted events which were to be accomplished at the close of these weeks, viz. 'finishing

* Dan. ix. 2.

'transgression, making an end of sins, making reconciliation for iniquity, bringing in everlasting righteousness, sealing up the vision and prophecy, and anointing the Most Holy,' are in perfect harmony with the New Testament history of Jesus; and, though unbelief may blind the minds of your nation to some of them, yet, the 'sealing up of the vision and prophecy,' is a matter so notorious, that one would think it were impossible to deny it. Jesus foretold the destruction of your city and temple by the Romans; and his apostles foretold things relating to the Christian church; but from that time your nation has been, not only 'without a king, without a prince, and without a sacrifice,' but *without a prophet*.

Moreover, it is predicted by Daniel, that, shortly after the Messiah should be cut off, the people of the prince that should come would destroy the city and the sanctuary, and that the end thereof should be desolation. And is it not fact, that about forty years after the death of Jesus, both your city and sanctuary were destroyed by the Romans; and that such a flood of desolation and misery attended it, as was unexampled in your history, or that of any other nation?

Taking the whole together, it behoves you to consider, whether, if this prophecy be not fulfilled in Jesus, it can ever be fulfilled; and whether it be possible to ascertain the fulfilment of any prophecy?

Secondly, The place where Messiah should be born,

and where he should principally impart his doctrine, is determined :—‘ But thou, Bethlehem Ephratah, tho’ thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting.’—Speaking of Galilee of the nations in connexion with the birth of the child, whose name should be called ‘ the Mighty God,’ it is said, ‘ The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined.’* These prophecies were literally and manifestly fulfilled in Jesus ; and it is scarcely credible that they can be fulfilled in any other.

Thirdly, The *house*, or *family*, from whom Messiah should descend, is clearly ascertained. So much is said of his descending from David, that I need not refer to particular proofs ; and the rather, as no Jew will deny it. The genealogies of Matthew and Luke, whatever varieties there are between them, agree in tracing his pedigree to David. And though, in both, it is traced in the name of Joseph, yet this appears to be only in conformity to the Jewish custom of tracing no pedigree in the name of a female. The father of Joseph, as mentioned by Luke, seems to have been his father by marriage only ; so that it was, in reality, Mary’s pedigree that is traced by Luke, though under

* Mic. v. 2. Isa. ix. 2.

her husband's name; and this being the *natural* line of descent, and that of Matthew the *legal* one, by which, as a king, he would have inherited the crown, there is no inconsistency between them.

But, whatever supposed difficulties may, at this distance of time, attend the genealogies, it is remarkable that no objection appears to have been made to them in the early ages of Christianity; and when, had they been incorrect, they might easily have been disproved by the public registries which were then in being. Could the Jews in the time of Jesus have disproved his being of the seed of David, his Messiahship would at once have fallen to the ground; and for this they could not be wanting in inclination. Had there, moreover, been any doubt on this subject, the emperor *Domitian*, in searching after those who were of the seed of David, would not have ordered the relations of Jesus before him, who, when interrogated, did not deny but that they were descended from him.*

Finally, If the genealogy of Jesus be called in question by the modern Jews, how are they to prove the Messiah, whenever he shall come, to have descended from David; since, if I am not mistaken, they have now no certain genealogies left amongst them?

Fourthly, The *kind of miracles* that Messiah should perform, is specified.---Isaiah, speaking of the coming

* *Eccl. Hist. b. 3. ch. 20.*

of God to save his people, says, 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.'[†] That such miracles were performed by Jesus, his enemies themselves bare witness, in that they ascribed them to his connection with Beelzebub. When his Messiahship was questioned, he could say, in the presence of many witnesses, 'The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them.' The miracles of Jesus were distinguished by their benevolence. They were all works of mercy, as well as of power; and this accorded with the character given of the Messiah in the seventy-second Psalm, that he 'should deliver the needy when he cried; the poor also, and him that had no helper.' Hence the blind cried out, 'Son of David, have mercy on us.'

Fifthly, It was predicted of the Messiah, that he should, as a king, be distinguished by his *lowliness*, entering into Jerusalem, not in a chariot of state, but in a much humbler stile, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a

[†] Isa. xxxv. b. 6.

‘colt, the foal of an ass.’* To fulfil this prophecy, it was necessary that the Messiah should descend from parents in low circumstances; and that the leading people of the land should not accompany him. Had they believed in him, and introduced him as a king, it must have been in another fashion. But it was reserved for the common people and the children to fulfil the prophet’s words, by shouting, ‘Hosanna, to the Son of David; blessed be he that cometh in the name of the Lord!’

Sixthly, It is predicted of the Messiah that he should *suffer and die by the hands of wicked men*. ‘Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom *man despiseth*, to him whom the *nation abhorreth*.’ As many were astonished at thee, (his face was so marred more than any man, and his form more than the sons of men,) so shall he sprinkle many nations.’ ‘He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was *wounded* for our transgressions, he was *bruised* for our iniquities: the chastisement of our peace was upon him, and by his *stripes* we are healed. The Lord hath laid on him the iniquities of us all. He was oppressed, and he was afflicted, yet he opened not his

* Zech. ix. 9.

‘mouth : he is brought as a lamb to the slaughter ; and, as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison, and from judgment, and who shall declare his generation ; for he was *cut off out of the land of the living* ; for the transgression of my people was he stricken. It pleased the Lord to bruise him : he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.’ The Messiah shall be cut off ; but not for himself.*

The attempts that have been made to explain away these prophecies, especially the fifty-third of Isaiah, and to make it apply to Israel as a nation, are marks of a desperate cause.†

Is it not marvellous that the enemies of Jesus should so exactly fulfil the Scriptures in reproaching and crucifying him ; using the very speeches, and inflicting the very cruelties, which it was foretold they would ? He trusted in the Lord that he would deliver him : ‘let him deliver him, seeing he delighted in him.—They

* Is. xlix. 7.—lil. 14, 15.—liii. Dan. ix. 26.

† If, as Mr. D. Levi would have it, the sufferer be Israel personified, and that this nation, on account of its injuries, may be said to have borne the iniquities of the whole world, how is it said, that ‘for the transgressions of my people was he stricken ?’ Does the character of my people belong to the world, as distinguished from Israel ? or, is the sufferer, and the people for whom he suffered, the same ?

‘parted my garments, and for my vesture they did cast lots.—They gave me gall to eat, and in my thirst they gave me vinegar to drink.—They pierced my hands and my feet.’ These things were not true of the writers; but they were true of Jesus: in him, therefore, they were fulfilled.

Seventhly, it was foretold that the Messiah, after being cut off out of the land of the living, and laid in the grave, *should rise from the dead*. Nothing less can be implied by all the promises made to him as the reward of his sufferings; for if he had continued under the power of death, how should he have seen his seed, or prolonged his days? If his kingdom had been that of a mortal man, how could it continue as long as the sun and moon? How was he to see of the travail of his soul and be satisfied, unless he survived that travail? But more than this, it is foretold that he should rise from the dead at so early a period as *not to see corruption*. The argument of Peter from this passage has never been answered. David said, ‘Thou wilt not suffer thine Holy One to see corruption:’ but David did see corruption; he refers to him, therefore, of whom it is witnessed that he saw no corruption.

Lastly, It was foretold that *the great body of the Jewish nation would not believe in him; and that he would set up his kingdom among the Gentiles*. Such is evidently the meaning of the prophet’s complaint, ‘Who hath believed our report?’ and of the Messiah’s words, in another part of the same prophecies—‘Then

‘ I said, I have laboured in vain ; I have spent my strength for nought, and in vain ; yet surely my judgment is with the Lord, and my work with my God ! And now, saith the Lord, that formed me from the womb to be his servant, to bring Jacob again to him—Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.’*

Your writers complain of ours for interpreting the promises to Israel *spiritually*, and the threatenings *literally*! and tell us that they are not greatly obliged to us for it. But this is misrepresentation. Our writers neither interpret *all* the promises to Israel *spiritually*, nor *all* the threatenings *literally*. They expect your return, and that at no very distant period, to your own land : for, besides many Old Testament prophecies to this effect, he that said concerning the inhabitants of Judea and Jerusalem, ‘ They shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles’—added, ‘ UNTIL THE TIMES OF THE GENTILES BE FULFILLED.’† And, in regard of the *threatenings*, the heaviest of them all is that which is expressed by Isaiah, (chap. vi. 9—12.) ‘ Go tell this

* Isa. liii. 1.—xlix. 4—6

† Luke xxi. 24.

‘people, hear ye, indeed, but understand not; and see
 ‘ye indeed, but perceive not. Make the heart of this
 ‘people fat, and make their ears heavy, and shut their
 ‘eyes; lest they see with their eyes, and hear with their
 ‘ears, and understand with their heart, and convert,
 ‘and be healed. Then said I, Lord, how long? And
 he answered, ‘Until the cities be wasted without in-
 ‘habitant, and the houses without man, and the land be
 ‘utterly desolate.’

This awful judgment was indeed to issue in *temporal* calamities; but the judgment itself is *spiritual*; a judgment, the nature of which prevents your feeling it, but which is a greater evil than all your other punishments put together.

Such are some of the evidences from which we conclude that Jesus is the true Messiah. Time, place, family, miracles, character, sufferings, resurrection, and rejection by his own countrymen, all are fulfilled in him. Never was such a body of prophecy given and accomplished in any other case. If you still shut your eyes upon the light, you must abide the consequence: for our parts, we feel the ground we stand upon, when saying, ‘We know that the ‘Son of God is come.’

III. It is declared, that when the Messiah should come, THE WILL OF GOD WOULD BE PERFECTLY FULFILLED BY HIM—*I delight to do thy will, O my God: yea, thy law is within my heart.* Agreeably to this, the Messiah is denominated *God’s servant*, whom

he would uphold ; in whom he would be glorified ; and who should bring Jacob again to him.*

The will of God sometimes denotes what he approves, and sometimes what he appoints. The first is the rule of our conduct, the last of his own ; and both we affirm to have been fulfilled by Jesus.

In respect of the divine *precepts*, his whole life was in perfect conformity to them. All his actions were governed by love. Your fathers were challenged to convince him of sin ; and you are challenged to do the same. Yet your nation reckons him an impostor ! Was there ever *such* an impostor ? Nay, was there ever such a character seen amongst men ? Should the account given of him by the evangelists be objected to, we might answer from Rosseau, ‘ The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospels ; the marks of whose truth are so striking and invincible, that the inventor would be a more astonishing character than the hero.’†

When a sinful creature is described as having the law of God in his heart, it is said to be *written* there, or *put in him* by the Spirit of God ; but of the Messiah it is said to be *within him*. His heart never existed with-

* Isa. xlii. i. xlix. 3, 5.

† Works, vol. v. p. 215---218

out the impression, and therefore needed not to have it put in him. Such was Jesus ; and such the spirit that he manifested throughout his life. Let the character, besides him, be named, who dares to rest the truth of his pretensions on his being found to be ' holy, harmless, undefiled, and separate from sinners ! '

But it was not merely to fulfil the Divine precepts that the Messiah was to come, but to execute his *purpose* in saving lost sinners. Even his obedience to the law was subservient to this, or he could not have been ' the Lord our righteousness.' He was God's servant to raise up the tribes of Jacob, to give light to the Gentiles, and to be his salvation to the end of the earth. In accomplishing this, it behoved him to endure the penalty, as well as obey the precepts, of the law. ' His soul must be made an offering for sin ; ' he must be ' cut off out of the land of the living '—' cut off, but not for himself ; ' and this that he might make reconciliation for iniquity, and bring in everlasting righteousness.

Such was the doctrine of the ancient Israelites ; and such is that of the New Testament. If it be true, let me intreat you to consider the consequences. First, while you hold fast the traditions of later ages, you have renounced the religion and the God of Abraham, Isaac, and Jacob ; and in doing this have rejected the only way of salvation. Your ancient fathers depended for acceptance with God on the righteousness of the

promised Messiah ; but on what do you depend who believe not in Jesus ? Was not the charge of the apostle true, and is it not true to this hour, that ‘ going about to establish their own righteousness, they had not submitted to the righteousness of God ? ’ Your ancient fathers were holy men of God : but can this be said of such of you as believe not in Jesus ? Far be it from us to load you, in a single instance, with unmerited reproach : but we must needs say we have neither seen nor heard, either in your public worship or ordinary conversation, any thing resembling the religion of the Bible. Again, If the thing which I have attempted to establish be true, your fathers crucified the Lord of glory : and you, by approving the deed, make it your own. And this accounts for several things which have befallen your nation, and which otherwise are not easily accounted for ; such as the destruction of your temple and city within forty years of the event, your scattered condition for so long a period, and the spirit of obduracy and bitterness to which, during that period, you have been given up. We see nothing like it in any other nation upon earth. Finally, If what has been advanced be true, Jesus Christ will one day come in the clouds of heaven, and every eye shall see him ; and they also who pierced him shall wail because of him ! Consider of it, take advice, and speak your minds.

We doubt not but the time will come when your nation shall look on him whom their fathers pierced,

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and shall mourn as one mourneth for an only son ; but if it be not so with you, it is the more affecting. To see, at the last judgment, not only Abraham, and Isaac, and Jacob, but millions of your own unborn posterity, sitting down in the kingdom of God, and ye yourselves cast out, is inexpressibly affecting !

I have lately looked into some of the modern Jewish writings. It would be going beyond my limits to attempt an answer to many of their objections to the gospel ; but I will touch upon a few which struck me in the course of reading

They find many things spoken in prophecy of the reign of the Messiah, which are not as yet fulfilled in Jesus ; such as the cessation of wars, the restoration of the Jewish nation, &c. &c. and argue from hence, that Jesus is not the Messiah. But it is not said that these effects should *immediately* follow on his appearing. On the contrary, there was to be an 'increase of his government ;' yea, a 'continued' increase.* Jesus may be the Messiah, and his reign may be begun ; while yet, seeing it is not ended, there may be many things at present unfulfilled. It might, with equal propriety, have been objected to the religion of your fathers in the days of Samuel, that the promise made to Abraham of giving his posterity the whole land, 'from the river of Egypt to the great river, the river Euphrates, had 'not been fulfilled.' It certainly had not at that time ; but it was fulfilled in the days of David and Solomon.

* Isa. ix. 7.

And thus, we are persuaded, it will be in respect of the cessation of wars, ere Christianity has finished its course. The kingdom of the Messiah was to continue as long as the sun and the moon.* It was to be *set up* during the reign of the fourth monarchy; but *was itself* to survive it, and to stand for ever.†

But they object that the doctrine taught by Jesus was *not of a pacific tendency*—that, on the contrary, it was, by his own confession, adapted to produce division and discord. ‘Think not that I am come to send peace on earth, but a sword: for I am come to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man’s foes shall be they of his own household.’‡ These words, however, (as a child in just reasoning would preceive,) do not express what the gospel is in its own nature; but what it would *occasion* through the hatred of its enemies. They describe not the bitterness of believers against unbelievers, but of unbelievers against believers, for the gospel’s sake. The good works of Abel excited the hatred of Cain; but ought Abel to be reproached on this account? The message of peace sent by Hezekiah to the remnant of the ten tribes, inviting them to come up to the Pass-over at Jerusalem, occasioned the same bitter contempt amongst the idolaters, as the gospel does amongst the unbelievers of your nation; yet surely it was a pacific message notwithstanding, and ought to have been dif-

* Ps. lxxii. 5.

† Dan. ii. 44.

‡ Matt. x. 34---36.

ferently received.* We might as well reproach the God of Israel for his messages to Pharaoh, having hardened his heart : yea, for his laws given at Sinai having been the occasion of all the wickedness of your fathers ; for if he had given them no laws, they had not been guilty of transgressing them !

They farther object, with their fathers, that Jesus pretended to be *the Son of God*, and so was guilty of blasphemy. But if he were the Messiah, he *was* the Son of God. Did not God, in the second Psalm, address him as his Son ? and are not the kings and judges of the earth admonished to submit to him under that character ?

Much has been said of your believing in *one* God ; and who requires you to believe in more than one ? If you infer from hence that there can be no plurality of persons in the Godhead, you contradict your own Scriptures, as well as ours. Who made the heavens and the earth ? Did not *Elohim* ? And did he not say, ‘ Let *us* make man ? ’ &c. Who wrestled with Jacob ? And who appeared to Moses in the bush ? Was is not *Jehovah* ? Yet he is represented, in both cases, as the Angel, or *Messenger of Jehovah*.

Some of the *precepts* of Jesus are objected to, as being impracticable, and Christians accused of hypocrisy for pretending to respect them, while none of them act up to them ; that is, ‘ when they are smitten on one

* 2 Chron. xxx. 19.

‘cheek, they do not offer the other.’* But this is perverseness. Jesus did not mean it literally; nor did he so exemplify it when smitten before Pilate. Nor do the Jews so understand their own commandments. If they do, however, it will follow that they break the sixth commandment in every malefactor whose execution they promote, and even in the killing of animals for food. The manifest design of the precept is to prohibit all private retaliation and revenge; and to teach us that we ought rather to suffer insult, than to render evil for evil. This may be a hard lesson for a proud spirit; but it is a true exposition of that law which requires us to ‘love our neighbour as ourselves;’ which is inconsistent with every feeling of *malice*, whatever provocations may have been received.

But this is not all; the very agony of Jesus in the garden provokes the malignity of these writers. The anguish of his soul, on that occasion, is ascribed to *pusillanimity*! Have they a right, then, when judging of his conduct, to take it for granted that he was not the Messiah, and that his death was like that of another man? Certainly they have not. The objection, if it has any force, is this—his want of fortitude is inconsistent with his being the Messiah. To this we answer, supposing him to be the Messiah, there was nothing inconsistent in any of those fears and sorrows which he expressed. For, if he were the Messiah, he must, ac-

* R. Tobias Goodman's Address to the Committee of the London Society, p. 25,

cording to prophecy, have suffered immediately from the hand of God as well as from man. 'The chastisement of our peace was upon him—It pleased the Lord 'to bruise him: he hath put him to grief.' But if the agony in the garden were of this description, there was no want of fortitude in it. So far as the wrath of man was concerned, Jesus feared it not: He endured the cross, and even despised the shame: but, under the hand of God, he both feared and felt; and I never understood before, that it was pusillanimous to fear, or feel, under the hand of the Almighty! But we need not marvel; for he who, in the language of prophecy, complained of having 'gall given him for meat, and 'vinegar for drink,' added, 'They persecute him, 'whom thou hast smitten!'

All these objections prove the truth of what was said to Nicodemus, 'Except a man be born again,' or, to speak in Jewish language, except he be *circumcised in heart*, 'he cannot see the kingdom of God.' The gospel is a system that cannot be received by a mind blinded by prejudice, or a heart hardened in sin. He that receives it must repent, as well as believe. It is in hope that God, peradventure, may give some of you repentance to the acknowledging of the truth, that these addresses are made to you. And, though some may make light of them, and even mock, as the idolaters did at Hezekiah's messengers, yet we will deliver our messages, that, if you perish, your blood may not be required at our hands.

* Ps. lxxix. 21, 26.

O ! ye children of Israel, our hearts desire and prayer to God for you, is, that you may be saved ! Consider, we intreat you, whether you have not forsaken the religion of your forefathers ;—whether the Psalms of David express the feelings of your hearts ;—whether, if you really loved the God of Abraham, Isaac, and Jacob, you would not believe in Jesus ;—whether, if you had just views of your own law, you would not despair of being accepted of God by the works of it ;—whether your rejection of Jesus be not owing to your insensibility as to your need of a Saviour ;—whether, if you really believed the Old Testament, you would not believe the New ;—finally, whether the bitter malignity, which is so frequently discovered against Jesus and his followers, be consistent with true religion ?

But I shall conclude with a few words to professing *Christians*. I can perceive, by what I have seen of the Jewish writings, how much they avail themselves of our disorders and divisions to justify their unbelief. Let those who name the name of Christ depart from iniquity. Let us beware of valuing ourselves in the name, while we are destitute of the thing. We may yield a sort of assent to the doctrine just delivered, while yet it brings forth no good fruit in us. These are the things that rivet Jews in their unbelief. They have no right, indeed, to intrench themselves in prejudice against the Lord Jesus on account of our disorders : he is no more accountable for them, than the God of Israel was for

the disorders of their forefathers. But though it be wrong in them, it is more so in those who furnish them with occasion of offence. There is a woe upon the world, because of offences, seeing they stumble and fall over them; but there is a heavier woe on them through whom they come.

He that *winneeth* souls is wise. I hope all the measures that are taken for the conversion of the Jews, will be of a winning nature. If they be malignant and abusive, they must not be opposed with the same weapons. The servants of the Lord must not strive, as for mastery; but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth. Whatever is done, for children or adults, I trust it will be in an open, candid way, like that of our Saviour, who did good to the bodies of men, as a mean of attracting their attention, and conciliating their affection to the word of everlasting life.

FINIS.

THE
GREAT COMMANDMENT

No. 2

OF

Moses and Christ

Recommended to

JEWS AND CHRISTIANS:

A SERMON,

PREACHED JANUARY 22, 1812,

AT THE PARISH CHURCH OF

St. Andrew Wardrobe and St. Ann, Blackfriars :

By the Rev. **MELVILLE HORNE,**

Curate of West Thurrock, Essex.

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1812

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S E R M O N

&c.

DEUTERONOMY VI. 5.

“Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength.”

NEXT to the name of Jesus, which, with soft but irresistible attraction, unites to itself every Christian, I did not conceive that a chord could be struck to which my heart was made to vibrate with an interest so strong, so tender, as to the miserable Heathens. For thirty-four years, from sixteen to fifty, what visions of glory have passed before my eyes, stretching away, to the utmost bounds of the everlasting hills. By day, by night, in every happy moment, have missions burned as a fire in my bones.

But I find there is a subject of equal, if not superior worth;—a subject so inseparably united with it, as to give a yet stronger interest to the Gentile cause, I mean the conversion of the ancient Israel of God. Always touched with love and pity to the wandering, outcast Jew, yet am I ashamed to say, nor can I ascertain the reason, but the fact is certain, that until called upon by

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this institution, and roused by the perusal of their Tracts and Sermons, I never felt the subject as it deserved. I dared not decline, yet feared to accept the honour of becoming the advocate of Israel. The prophecies had never been the subject of my peculiar study ; I was unversed in Hebrew learning ; I was incompetent to the task assigned me. What then was to be done ? I thought I would bring into the pulpit the work of a master, the eighth Sermon of the late pious and eloquent Bishop of Norwich, entitled *The Case of the Jews* : a discourse well worthy of the candid consideration of the Sons of Israel. Yet was there something unpleasant in the idea of doing this. Should I offer to the Lord what cost me nothing ? Should I be liberal of another's wealth ? I have two mites, a barley loaf and a cup of cold water. I will offer them, for the God of Israel is a great King. Gifts are nothing to Him, who who giveth all to all. If He shall deign to accept my service, the base metal shall be transmuted into the fine gold of the sanctuary, my bread shall be multiplied to feed the thousands of Israel, and my cup of water shall swell into a copious stream of the river of life. Who would not serve this God of love ? And why should the weakest despair of serving effectually the mighty God of Jacob ? He alone giveth the increase.

Thus encouraged, I sought for a subject. Every weapon was not to be wielded by every hand. Those arms and that mode of attack were best for me, to which I was most accustomed. A wicked Jew is much like a wicked Christian. The strength of his unbelief lies not in his head, but in his heart. I will then strike at his heart, and reason with him as much as I can, on his own principles. His own Lawgiver shall address him to-

day. Moses has been a schoolmaster to millions of Christians to bring them to Christ, and he may now preach with effect, to some young Samuel, to some Daniel greatly beloved, to some noble Saul, who shall hereafter emulate that Apostle's fame. O Lord in thee have we trusted ; let us not be confounded !

Hear then, O men of Israel, the word of your law-giver. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.* In treating this subject, I shall consider,

I. The nature and excellency of that temper of mind, which you are commanded to exercise towards the Jehovah of Israel—*Thou shalt love the Lord thy God.*

II. The measure in which you should exercise that temper, *with all thy heart, and with all thy soul, and with all thy might.*

III. I shall apply the subject to Jews and Christians. O Lord, we wait for thy salvation !

FIRST:—I am to consider the nature and excellency of that temper of mind, which you are to exercise towards the Jehovah of Israel.

If you are men and have the feelings of humanity, I need not explain to you what love is. I appeal to your own bosom. That delightful temper warms every human breast. Without it, the names of father, son, brother, friend, and every charity of life, are vanity and a lie. Love unites us to man on earth, and to God in heaven. Without it, there is no pure morality, no undefiled religion. Banish from the earth this heavenly temper, and every diabolical passion will rage without controul, the spirit of Cain in every breast will thirst for blood, and this great world will become one immense field of slaughter, tenantless, silent, and desolate.

But, though I refer to your hearts for the feeling of the temper we speak of, yet remember, that as it varies in purity, in strength, and tenderness towards our connexions on earth, so will it differ much more, when exercised towards the Lord our God. As is the man himself, so is his love. If he be ignorant, selfish, and unjust, such will his love be ; for he will love nothing, but as it serves his interest, or gratifies his selfishness. To man fallen from original righteousness, the love of every creature becomes a source of corruption and misery. For the love of God was the original principle of angels and of men ; the very element of their life and joy. Selfishness, inordinate love of ourselves, is the grand apostacy from the blessed God. To bring us back to our first principle, to teach us to love every creature in God, and for God ; and to regulate all earthly affections by the supreme love of the Creator, is the grand design of religion. The affection of love is natural even to wicked men ; but the love of God is a supernatural thing, the replantation of a divine nature, the heavenly fruit of the Holy Ghost, when he *creates in man a clean heart, and renews in him a right spirit.*

The love of God is founded in just apprehensions of his character. The very idea of God should contain in it all possible perfection, in an infinite degree. Such is the Jehovah of Israel : the only living, true and eternal God, who filleth all in all, to whom nothing is secret, nothing impossible :—too holy to behold iniquity, full of truth and without error, just in all his ways, merciful in all his dispensations, faithful to all his promises ; and whose wisdom is infinite to fulfil all the counsels of his pleasure ; a God entire and consummate all over ; with whom there is no unrighteousness. Are these, O man of Israel, the

thoughts thou entertainest of thy Holy One ? There is no weakness in him, that thou shouldest despise him, and cast off his fear. He hath not burdened thee, that thou shouldest be weary of his service. He hath not wronged thee, that thou shouldest hate him, and break his commandments.

The love of God is also founded in a due sense of his mercies. He hath given us life, and breath, and all things ; and in him we live, move, and have our being. Good and gracious to all, to the house of Israel and Judah he hath been peculiarly so. He freely placed his love on your fathers, and chose you from the nations for his own inheritance. You went down into Egypt a feeble tribe, and he brought you out of it a great nation. With a mighty hand and an arm stretched out, did he bring you out of the house of bondage. He led you through the wilderness like a flock of sheep. He gave you a law from heaven. When you rebelled against him, he chastened your offences with a rod, nevertheless, *his loving kindness he did not take from you, nor caused his Covenant to fail.* As often as you called upon him in your afflictions, he raised up Judges to deliver you. Though the heaven of heavens cannot contain him, he permitted you to build him a house, and condescended to dwell among you between the cherubim. When inveterate idolatry provoked him to carry you away into Babylon, in the midst of judgment he remembered mercy, and replanted you in your own land. Again he caused you to take root, to multiply, and to become a great people. In the fulness of time, the promised *Shiloh*, the Lord whom you sought, did actually come to his temple. Yea, *Messiah came to his own and, wonderful to say, his own received him not.*

You crucified that holy and just One. As you persecuted your own prophets, so did you persecute his holy Apostles, and his infant Church ; until wrath came upon you to the uttermost, and he took away your place and nation. For eighteen centuries, hath the blood of your Messiah been required of your guilty tribes. Without Prince, Priest, Prophet, or Altar, though you have suffered such various and severe afflictions, as never were endured by any people, yet hath the eye of heaven watched over you ; and like the bush of Moses, you remain unconsumed in the midst of fire. You are yet assured, that though God make a full end of all nations, yet will he not make an end of you ; but, that when you shall return to the Lord your God, he will again restore you to your own land, and make Jerusalem a praise in the whole earth.

I know that the Jews assign other reasons for their calamities ; but I contend, that no sins of one man nor of one generation of men, could provoke the Lord to anger for so many centuries. But if, as we affirm, ye have indeed slain the Lord's anointed, and the Only Hope of Israel, and the children, from generation to generation, have justified the sin of their fathers, walking in their steps, contradicting and blaspheming, then have ye a cause to explain judgments otherwise unaccountable. Yet so far is your unbelief from depreciating the divine mercies, that it enhances their value. I see, with sorrow and shame, millions of Christians as careless of their heavenly inheritance, as if they were only brute beasts made to graze the plain ; but when I look at you, O house of Israel, I see the Titans warring against heaven, and openly defying the Lord and his Anointed. But whether the Jehovah of Israel come forth from his holy

temple, as the *Lord of Hosts* to punish the earth, or as the *very God of Peace* to bless the nations, he is still the same unchangeable Jehovah. His dispensations may vary, as the mutability of his creatures requires ; but his nature and counsels are the same from everlasting to everlasting. His nature is love, his counsels are love to Jews and Gentiles. His mercies are new every morning and evening, and heaped up to heaven like the everlasting mountains. He is perfectly good in himself, and perfectly good to us, and to love him, with all our heart, and to serve him, with all our strength, is our rational service. If we do not, the very stones will cry against our ingratitude, and evil, as well as good angels, will condemn us, when we are judged. Upon these eternal foundations, the perfection of the divine character and the perfection of his mercies to us, stand the great and comprehensive duty of loving him with all our heart. It is the abstract and spirit of the moral law ; the obvious dictate of reason, as well as the grand precept of revelation.

Consider, I beseech you, how honourable this temper of love is to the blessed God, and to his happy worshippers. It exhibits him in the lovely and confidential character of the *UNIVERSAL FATHER*, the *FATHER OF MERCIES*, and the *GOD OF ALL HOPE, AND OF ALL CONSOLATIONS*. It represents him, as rejoicing in the prosperity of his saints, and delighting in the felicity they enjoy. He is viewed as surrounded by his children in earth and heaven, who delight in him as their God, their portion, and their all. It vindicates his government from every aspersion, as capricious, arbitrary, cruel, or unjust. It confers honour on his creatures also, as serving him with the ingenuous spirit of freemen and of sons ; and

not from compulsion, sordid interest, and servile fear; principles which debase, narrow, and torment the soul. It sheds the oil of gladness on all the springs and wheels of duty, and makes his service perfect freedom. For love is liberal in its gifts, unwearied in its services, it casts out tormenting fear, and indulges no suspicion, in the unlimited confidence it reposes on the God of our salvation. It was this godlike spirit, which made Job say in his troubles, *Though thou slay me, yet will I put my trust in thee*; and the Prophet Habukkuk to exclaim, *Although the fig tree should not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation*. Finally, it is a principle of universal obedience to all God's commandments, to all men, at all times, and under all circumstances. Love is the ruling affection of every soul of man, and, though false to every other principle to this he will be ever true, as the needle to the pole. For where *a man's treasure is there will his heart be also*; and, if the love of God exist in the soul, it will controul, regulate, and subject to itself every other principle.

If we reject this divine principle, how shall we supply its place? Faith itself is unprofitable, but as it worketh by love. Obedience is a lifeless form of godliness, but as it is animated by the spirit of love. For it is manifest, that man cannot profit his master. Shall we warm, or clothe him? *Shall he eat the flesh of bulls, or drink the blood of goats?* Shall we measure holiness by the breadth of our phylacteries, or the length of our prayers? Vain babbler, what but lying

vanities are thy idle repetitions and heartless supplications, to the heart searching God? thou whose alms, whose justice, or whose religion feedeth thy pride, serveth thy interest, or countenanceth thy self-righteousness, thou hast received thy reward. Thou didst it not unto the Lord, nor will he accept such unprincipled services.

Should we substitute fear for love, it is every way inferior, in nature and operation. Love is the desire of good, and fear the apprehension of evil, and as good is nobler and stronger than evil, so is the love of God a holier and stronger principle, than this fear. Fear hath in it more of a passion; of sudden excitation, in its operation, violent and tormenting, and in its effects, superficial and transitory. Fear may be wholly separated from true religion; but love is religion itself, and ever produceth the fruits of godliness. Fear is a bridle to restrain, a spur to impel, and a vigilant sentinel to guard against the surprisals of an enemy: but unless it be allied with the more generous principle of love it can never answer the demands of that jealous God, who saith, *My son, give me thy heart*. The fear and the love of God may be contrasted, compared and distinguished; but should never be separated. They both constituted a part of man's original righteousness, and are inseparable features of that holiness, in which good men are renewed. Even in paradise, the tree of the knowledge of good and evil, spake to his fear, while the tree of life fixed his love. Had not fear been first laid asleep by the opiate of a lie, sin had not entered, to expel love from its living temple. If man was not safe in paradise without fear, much less can he be so, under the perilous circumstances of his fallen

state. Therefore, *blessed is the man who feareth alway* and perfecteth the holiness of love, by the vigilance of fear. Many excellent things are spoken of the fear of the Lord, in the Old and New Testament; but then, we must understand a fear, that is ennobled by his love. Fear is the predominant characteristic of the dispensation of Moses: love of that of Christ. But as no godly Jew feared God without a measure of his love, so no Christian can keep himself in the love of God, if he discard his fear. Moses and Christ have both set before us *good and evil, life and death*; speaking to our fear and our love; and if we would have their doctrine produce its proper effect, we must endeavour to balance these principles, making each, in its turn, to preponderate, as our necessities require; yet so, as chiefly to cultivate that spirit of liberty and filiation, which becomes the sons of God and of the resurrection.—Alas! poor Jew, little canst thou know of this spirit of adoption, which crieth Abba, Father. How canst thou *sing the Lord's song in a strange land*? Or, how canst thou receive the adoption of a son, without faith in him, who is the first born among many brethren?

The SECOND thing I proposed, was to consider the measure of that temper, you are commanded to exercise towards the Lord your God: *Thou shalt love him with all thine heart, and with all thy soul, and with all thy strength.*

The love so strongly marked is of no ordinary character. It is pure, grateful, strong, affectionate, fervent, and reverent; specifically different from all earthly affection. As the light of the sun darkeneth all other lights, so doth the love of God absorb other principles. It requires us cheerfully to recognize Jehovah as Father

of our spirits, the God of our lives, and the Lord of our possessions ; as entitled to dispose of us, of our wives, our children, our fortunes, our time, our talents, our reputation, and our influence, when and how he pleaseth. It disputes not his commands, nor arraigns his providence. It obliges us to depend on him wholly, with unlimited trust and absolute resignation: esteeming all loss to be gain, all sorrow to be joy, so that we may glorify him in our bodies and spirits.

Nor is this requisition unreasonable or unrighteous. For we, and all we have, are his. He loveth us better than we love ourselves. He is wise, under every circumstance of life and death, to know what is best for us, in this world and in the next ; and his power is able to effect all his goodness shall prompt, and his wisdom shall contrive. In the absolute surrender of ourselves to him, lieth all our honour, our happiness, and our security. He can demand no less, with honour to himself, and safety to his saints. Shall the world, the flesh, or the devil, divide our hearts with him who made and redeemed them ? Doth it become his holiness to license pride, anger, malice, covetousness, lust, self-will, or unbelief, for a day, or an hour ? He, who willeth that we should be holy at all, must will that we should be perfectly so ; nor will he leave his servants, until they are perfect even as their Father who is in heaven is perfect. And why should this spotless law of love be objected to ? The sons of Belial have no more to do with it, than the Turks of Constantinople have to do with the rational jurisprudence of this free country. The sons of God, all love the law and the Legislator. God can do no wrong ; and his unlimited sovereignty is our security,

for the most perfect freedom.—Hallelujah! *The Lord God Omnipotent reigneth!*

What greater honour then, O ye Jews, can Christians shew to the venerable Moses, than to make this precept regulate every secret of their souls? This may appear wonderful, and it would be so indeed, where Christianity opposed to Judaism. But, in truth, they are one and the same religion, as the light of the dawn is the same as the light of the day, as the rough outline is the same as the living picture, finished by the same great Master. Judaism is Christianity veiled under shadows, types, and sacrifices; and Christianity is Judaism, stripped of the veil, perfected in all her lineaments, and strengthened in the full proportion of her members. The same incomprehensible God, who made all worlds, and who now upholdeth and governeth them, was the inspirer of the Old and New Testament. Every attribute of Deity is stamped upon them both; and as no sober Christian ever rejected the authority of the Old Testament, so no godly Jew will ever reject that of the New. Before Moses, before Abraham, Jesus was *I AM*. He promised Messiah to Adam, to Abraham, to Jacob, and to David. As the angel of the Covenant, he appeared to Moses in the bush, gave him the law from Mount Sinai, and dwelled in the Shechinah of glory, in your Tabernacle Temple. And when, in the fulness of time, he was incarnated of a virgin of the house of David to fulfil his promises, and sojourned among your fathers, as the Lord and Builder of that house, in which Moses was a faithful servant, he set his royal signet on this godlike precept, and said, *Stand for ever*. Rule in the hearts of men until God be all in all; and through-

out the ages of eternity, let the obedient love of his rational creatures constitute their supreme felicity.

At the advent of Christ, your fathers had lost the true spirit of the decalogue. Some contended that the law of sacrifice, others the law of circumcision, was the great commandment. Anxious to resolve this important question, one of your Scribes asked Jesus, "Which is the first commandment of all? And Jesus answered him, the first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like it. Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God, and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Would God, all the house of Israel this day, were even as this Scribe!

If to love God with all our heart be the first commandment, it is obvious, that to love our neighbour as ourselves must be the second; for it is a consequence inseparable from it. Both together constitute the living spirit of the ten commandments, of our duty towards God and of our duty towards our neighbour, comprising the whole extent of morality and religion. Thus is love the fulfilling of the law, and he, who dwelleth

in this divine temper, dwelleth in God and God in him. This love Jesus perfectly exemplified in his life and death; dying for his enemies, and with his expiring breath praying, *Father forgive them, for they know not what they do!* And, upon his disciples, he not only enforced the duty of loving one another, by every endearing consideration; but also the more arduous duty, of loving their enemies. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: that you may be the children of your Father who is in heaven, for he maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. Be ye, therefore, perfect, even as your Father who is in heaven is perfect."

It was to establish the law of love, as well as to atone for sin and to procure the Holy Spirit, that our Immanuel sealed his love to God and man on the altar of his cross. We love him, because he so loved us, and his love constraineth us to love his enemies and ours. Hard as the duty confessedly is, yet every thing is possible, is easy to those, for whom Jesus died and rose again, and in whom by his Spirit, he now liveth as the hope of glory. Were all who bear his name actuated by this temper, say ye Jews, what fault could ye find with our Christianity? Would you still consider Jesus as an Impostor and his worshippers as Idolaters? The character of Jesus, the spirit of his religion, and the fruits it produceth in all who cordially receive it, are stronger attestations of the heavenly original of both, than all the miracles and all the prophecies. Alas!

the great lover of God and man could be no Impostor, nor can men who love Jehovah with all their hearts be Idolaters. This fruit of heaven admits no counterfeit. Love is the great seal of Jehovah, with which he seals all his regenerated and adopted sons. It is the witness of that Spirit, which is *truth, and cannot lie*.

In the THIRD place, I am now to apply the subject to Jews and Christians.

And, first, I address myself to both. Do you love Jehovah your God with all your heart? That is, better than you love the world and all that is in it? Better than life itself? So testified the royal David: "Whom have I in heaven but thee? or whom is there on earth, that I desire besides thee? Thy loving kindness is better than life itself." Wilt thou answer, I do not know? Dost thou not know when thou art awake? when the sun shines? when honey is in thy mouth? when generous wine strengtheneth thy heart, and maketh thee of a cheerful countenance? Thou dost not know! Thou hast decided against thyself. For thou couldest as well hold fire in thy hand, and not feel it, as have the love of God in thy heart, and not know it. Knowest thou not, O Jew, that the holy fire in the sanctuary was no earthly flame; that it was kindled from heaven, that it burned for ages, and that it was the business of the Priests to feed it day and night. Such is the love of God, in every spiritual worshipper. When kindled by the Holy Ghost, it is the business of his life to keep it up. In the days of Solomon had the holy fire gone out, it would have struck dismay into all your Tribes. Had Jehovah refused to kindle it again, would not your fathers have considered it as a virtual abdication of his Temple?—a dissolution of the ceremonial law? For

what was your temple, your priests, your sacrifices and altar itself, without the holy fire? Who would have dared to profane that altar with an earthly flame, after the sons of Aaron had been slain for offering strange fire? Such, O Jew; such, O Christian, is the desolate state of your soul, without this fire of love. If the love of God be not in thee, thou art not a Jew, thou art not a Christian. Neither Moses nor Christ shall profit the one, nor the other. For "though you could speak with the tongues of men and angels, and have not this charity, you are become as sounding brass or a tinkling cymbal. And though you have the gift of prophecy, and understand all mysteries and all knowledge, and though you have all faith that you could remove mountains and have not this charity, you are nothing. And though you bestowed all your goods to feed the poor, and though you give your body to be burned, and have not this charity, it profiteth you nothing"

If any man think he love God, how doth he prove the fact? "If ye love me," saith God, "keep my commandments."—"This is the love of God," saith the true worshipper, "that we keep his commandments, and his commandments are not grievous." Are you, then, the blessed man, who "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but whose delight is in the law of the Lord and who meditateth therein day and night?" Dost thou incline thine ear unto wisdom, and apply thine heart unto understanding? Dost thou hunger after righteousness; and as the hart panteth after the water brooks, doth thy soul so thirst for the living God? Dost thou love Jerusalem, pray for her peace, and weep over her desolations. Is thy delight among the righteous, and

with all who excel in virtue ? Dostthou say with Joshua, "As for me and my house, we will serve the Lord ;" and can thy household bear witness to thy undissembled piety ? Hast thou an eye to pity, and a hand to give ? As a man and a brother, art thou interested in the welfare of thy whole species ? Are thy affections, thoughts, and desires, ascending to heaven, as to thy home ; and is it thy greatest grief on earth that thou art so little like thy God, in all thy thoughts and actions ? If thou canst not answer in the affirmative, assuredly, thou lovest not God with all thy heart. Thou art a violator of the whole moral law. Thou art a lover of thyself, a lover of the world, a lover of gold, a lover of pleasure, a lover of thy belly, a lover of thy sinful lusts and passions. These are the vile idols thou hast set up in thy heart, to provoke the Holy One of Israel. Thine eyes are blinded to the original of all perfection. Thy heart is cold and hard to thy first Benefactor. Such Jews, such Christians, are of their father the devil, and his works they do ; whose works are sin, and his wages death. Awake then ye that sleep, and arise from the dead, and Christ shall give light to the Jew and to the Gentile.

Ye Jews, ye must be circumcised with the circumcision not made with hands, not in the letter, but of the spirit ; whose praise is not of man, but of God. Ye Christians, ye must be born again, not of water, but of the Spirit. I told you before, that the love which Moses commands is not a natural affection, but a supernatural gift of the Holy Ghost. And saith not Moses the same thing ? "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call

them to be ind among all the nations, whither the Lord thy God hath driven thee and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children with all thine heart, and with all thy soul : that then the Lord will turn thy captivity, and have compassion on thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.”—And if the carnal circumcision of the Jew avail him nothing, thou dreaming Christian, shall thy carnal baptism avail thee before him, who requireth a new creature ? The moral law of Moses and of Christ never was, never can be, kept by unregenerate man. Visible, sacramental seals of the righteousness of faith never did, never were designed to effect what can alone be done by the finger of the living God. For the Lord will not give his glory to another nor his praises to graven images. In his sight circumcision and baptism are vain idols, when we expect from them, what he alone can bestow.

Hearken, O men of Israel. Had your fathers believed Moses they would have believed Christ. Had they loved God, they would have received him, who came forth from God. In the passage I just cited, Moses predicts the captivity and restoration of Israel, and the time assigned for your restoration, is when you shall return to the Lord your God. Our Messiah also de-

clared, " My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Be this then the criterion to which we appeal, to settle all disputes between Jews and Christians. We ask you not to receive our Messiah, until you are convinced, that he is also yours. We have too many wicked Christians of our own, and we would not buy one Jew to our faith. But we solemnly call on your Elders and Rabbins, and your whole nation throughout the world, to return to the Lord God of Israel with all their hearts, and to beseech him to enlighten their minds, that they may know the truth, and that the truth may make them free. A dreadful infatuation lieth on you. After one thousand eight hundred years, your Gentile Brethren stir you up to seek the Lord. Jewish prophets and Christian apostles concur to mark the hour as now approaching, when Jehovah will be gracious to his Jewish and Christian churches; but for this glorious day, the Lord will be entreated by both. Hearken then to the word of soberness and truth, though from one you despise as a sinner of the Gentiles. " Blow a trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders; gather the children and those who suck the breasts. Let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the Priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, where is their God. Then will the Lord be jealous for his land, and pity his people."

Do this, my brethren, and let this solemn day be announced to all our churches, and we will fast and pray with you, for our own sins, as well as for yours. For, alas ! Christians have spent a long night in bondage under the spirit of this world ; and we look for a revival of the unity of the faith, the bond of peace, and of righteousness of life, which were the glory of the first believers. The hope of Jew and Gentile is one ; for “ in the seed of Abraham,” and in no other, “ shall all the families of the earth be blessed.” Despise us not, for though Christians we are men, and the breath of the Almighty is in our nostrils. Hate us not because we love you ; and curse us not because we bless you. For the hour is at hand when “ Ephraim shall no more envy Judah, nor Judah vex Ephraim : ” — the hour when Jew and Gentile shall be one, and shall learn war no more. Then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

Christians, you shall rest in heaven ; but this day, to the field with the Captain of your salvation. Dress yourselves with heavenly arms. Grasp firmly the mighty shield of faith, and let the keen sword of truth lighten in your hand. Let immortal hope cover your head as a helmet, and righteousness defend you as a

breast-plate. Above all, by fervent prayer, draw down from heaven the Almighty spirit of love, to enlarge every member, to brace every nerve, and to excite every generous sentiment of the mind of Christ. Unity is strength, and love is the principle of Unity. Let our civil wars cease, and every name be lost in that of Christ. Then shall I rejoice to see the British Christians thoroughly engaged with the armies of the aliens. Facing every way, while the forces of a corrupt Christianity harrass our rear, still shall an active vanguard engage idolatrous Gentiles, and unbelieving Jews. But again and again, I beseech you beloved of Christ, remember, that the doctrine of the cross can avail little, without the spirit exemplified upon the cross "the Spirit of love."

Ye Patrons of this Institution, well have ye done, and precious to the Lord is your patience of hope and labour of love. Bought with the blood of Christ, and born of his Spirit, it well becomes us to be zealous of every good work, and to be liberal not only of our money, but, if need be, of our blood for Jews and Gentiles. Sweet mercy pleads for the Gentile, but stronger gratitude binds us to the Jew. Their claims do not interfere, and if our hearts be as large as our means, we have enough for both. The Gentile is perishing afar off; the Jew is dying at our feet. Strong love alone can transport us over sea and land to the Gentile; but we should be inexcusable indeed, not to avail ourselves of the easy means of serving the Jew. Open then to him your purses, your houses, your mouths, and your hearts. Be to the afflicted Jews, what they once were to the miserable Gentiles. In the name of David's Lord, let us swear to them an everlasting amity,

and make a covenant with them for our posterity, to all generations. Rescue the Christian name from the dishonour of neglecting the strange and friendless Jew. Patriarchs, Prophets, and Apostles all plead for them with irresistible eloquence. Jesus himself is their Advocate and Bondsman, "Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me. Compel them to come in, by all the force of reason. Cast them into the burning fiery furnace of your Redeemer's love. Let no discouragements quench that love of Christ which conquered sin, and death, and hell. Far be despair from the mind of Christ. In due season we shall, we must prevail. Love is irresistible, and in that spirit, God fighteth "for you, and in you." Never, I trust, shall this cause be given up until "the Redeemer come out of Zion, and turn away iniquity from Jacob. Nevertheless, let the salvation of the Gentiles be dear to our hearts. Let not our love to the Jew be a frivolous apology for neglecting the Gentile. He who truly feels for one will feel for both. We must preach the Gospel to every creature. God forbid that the Jews should be the only people, who dare forsake all and suffer all, for the sake of our Lord Jesus. No; with them, we Gentiles also shall advance the banners of the cross. The heat and burden of the day is now all our own, and we will not faint under it. Before our armies shall be reinforced by the men of Israel, and Judah, I trust generous Gentiles shall be raised up, to carry the everlasting Gospel to every quarter of the globe.

Finally, forget not that sacred spot, richer than the mines of Golconda, pleasanter than the gardens of the East, pointed out by Dr. Buchanan: where a Chris-

tian Church on one side, and a Jewish Synagogue on the other, like the two pillars of the Sanctuary, the Law and the Gospel, bear witness for the living God, to all the idolaters of the populous East. What a stand were that for a mission to Jews and Gentiles! May I yet live to see the day, when a little company of Christians Jews and Gentiles, as the type and first fruits of the Church Universal, shall publish a pure Gospel to the sleepy Syrian churches, and to the Sons of Israel scattered throughout the East! Even so, come Lord Jesus, come quickly!

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No 3

S E R M O N,

Preached

At the Parish Church of Kettering,

NORTHAMPTONSHIRE,

BEFORE

THE BEDFORD AUXILIARY SOCIETY,

FOR

PROMOTING CHRISTIANITY

Amongst the Jews.

BY THE REV. EARLE GILBEE, D. D.

Rector of Barby, Northamptonshire.

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1812.

S E R M O N,

&c.

ISAIAH XLIII. 5, 6.

I will bring thy seed from the east, and gather thee from the west ; I will say to the north, Give up ; and to the south, Keep not back ; bring my sons from far, and my daughters from the ends of the earth.

IT is universally acknowledged that we live in eventful times ; when the attention of Christians is very naturally directed to the extraordinary events which are taking place in the world. Whilst others regard those events with cold indifference, or amuse themselves with forming political calculations, the true Christian surveys them with the most lively interest, and ponders them in devout reflection. Astonished, but not confounded at the present signs of the times, the Christian is led by them to believe that the designs and purposes of God are rapidly tending towards their accomplishment. He is firmly persuaded, that the various revolutions and changes which he sees in the earth, shall be made subservient to the glory of God. Nay, he even fondly regards them as the harbingers of that blessed period, long foretold and ardently expected, “when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ,” Rev. xi. 15.

It is truly pleasing to observe that the shaking and downfall of the nations have not been without their use. A real and a positive good hath arisen out of these widely extended evils. The church of God has been excited to peculiar seriousness and attention. Our national difficulties seem to have quickened our religious exertions. Efforts, the most unexampled, have been made by all denominations of Christians to promote the interests of true religion. In defiance of the pressure of the times, we have seen institutions formed and rapidly matured, the magnificent objects of which, are nothing less than to evangelize the Heathen, and to circulate the Holy Scriptures in every language under heaven. Who can contemplate the rise and progress of these institutions without the most heartfelt joy? I hail them as most auspicious omens; I regard them as the true Palladium of this land; as genuine and unequivocal evidences that "the Lord of hosts is still with us, that the God of Jacob is still our refuge," Ps. xlv. 7.

Among these and the many institutions designed to promote the knowledge and glory of God, I am called upon this day to plead before you in behalf of one, which, without any invidious comparison, is equal to any, and inferior to none of them. Surely it is impossible that we can hear with unconcern, of a Society formed for the express purpose of promoting Christianity amongst the Jews. Such a charity irresistibly makes its way to a Christian's bosom. It commends itself to our notice and protection from a thousand motives. He is no Christian who can regard it with indifference; he is hardly a Christian who can regard it without emotion. When we bring to our remembrance the former glory of Israel, and contrast it with her present desolation, can we refrain from apply-

ing that lamentation of the prophet, "How doth the city sit solitary that was full of people! Judah is gone into captivity; among all her lovers she hath none to comfort her; she dwelleth among the heathen, she findeth no rest!" But notwithstanding the present desolations of Israel, that promise is sure to her, that prophecy shall soon be fulfilled upon her, "Zion shall be redeemed with judgment, and her converts with righteousness," Isaiah i. 27. Yes; that day of her deliverance approaches, (we may even venture to say it begins to dawn,) when the words of the text shall be literally and fully accomplished. "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth."

This prophecy looks far beyond the deliverance of the Jews from their former captivity. It evidently points to that great and glorious deliverance which still awaits them. A deliverance that will eclipse, and infinitely outshine their former deliverances from Egypt and from Babylon. In applying the passage before us to the recal and conversion of the Jews, I would direct your attention to the following particulars.

I. OUR OBLIGATIONS, AS CHRISTIANS, TO ENGAGE IN THIS WORK.

II. OUR ENCOURAGEMENT TO PROCEED AND PERSEVERE IN IT.

III. THE GLORIOUS CONSEQUENCES THAT WILL PROBABLY RESULT FROM IT.

And may the Lord God of Israel, the God of Abraham, the God of Isaac, and the God of Jacob,

look down from heaven and visit us ! May he graciously be pleased to animate our hearts, and to strengthen our hands; in this work and labour of love !

I. OUR OBLIGATIONS, AS CHRISTIANS, TO ENGAGE IN THIS WORK.

It would not be difficult to shew that many are our obligations to seek the salvation of the Jews ; but I shall content myself with stating only a few.

I. Gratitude for the inestimable benefits which we have derived from them.

Should it be asked what advantage or benefit have we derived from the Jews ? We answer, " much every way : and chiefly, because that unto them were committed the Oracles of God," Rom. iii. 2. They were entrusted with that invaluable treasure, which was to enrich the church of God, through every succeeding age. And this virtue we must at least allow them : they have been the faithful depositories of divine truth, and have transmitted it down to us pure and incorrupt. Surely gratitude requires that we should make some return for this distinguished favour. Do we esteem the Holy Scriptures as our richest treasure ? Have they been our strength and our refuge in this house of our pilgrimage ? Have they guided our feet into the way of peace ? Do they inspire our hearts with a joyful hope of immortality ? Let us remember, it is to the Jews, that we are indebted for all these mercies. To them " pertained the adoption," into which we are admitted ; " the covenants, with the privileges of which we are favoured ; " the promises," of which we are made partakers ; and " of them," let it never be forgotten by christians, " as concerning the flesh Jesus Christ came

who is over all, God blessed for ever," Rom. ix. 4, 5. Here let us pause, and contemplate the immensity of the debt, which we owe to this despised and outcast people: and let us remember that the whole of this debt remains to this day unpaid. Ought we not to be ashamed of our culpable neglect? Ought we not to feel a portion at least of the Apostle's spirit, who "could wish himself cut off and separated from Christ, for his brethren and for his kinsmen's sake?" Rom. ix. 3. Surely the Jews have claims upon us far beyond any heathen nation: and yet for the Heathen alone have we hitherto employed our labours. The wandering Tartar, and the ignorant Hottentot, are reaping the manifold benefits of our Missionary exertions, whilst the poor unhappy Israelite is passed by, unpitied and forgotten. The songs of Zion resound in all our churches, and yet we can all agree to forget Zion's desolations. No tear of sympathy falls upon her ruins; no friendly hand is extended to repair the breaches thereof. Let us, my Brethren, be ashamed of this ingratitude. Let us no longer despise, but cultivate an affectionate regard towards our wretched and afflicted brethren. Like the Apostle, let us make it "our heart's desire and prayer to God for Israel that they may be saved." And let us second our prayers with instant and ardent exertions to promote *their* salvation, to whom we owe our *own*.

Besides the debt of gratitude, there is another obligation upon us to seek the salvation of the Jews:

2 *As a reparation of the cruel wrongs and injuries which we have inflicted upon them.*

It would be as shocking, as it would be endless, to recount the terrible oppressions which this unhappy people have suffered in every age of their dispersion.

Dreadful as have been the persecutions which the church of God hath experienced in former times, I apprehend they have been far exceeded by the persecutions which even christian nations have inflicted on the Jews. Every christian country is deep in this guilt, and every christian country requires a national expiation of it. And let us not fondly suppose, that England is, in this respect, less criminal than other nations; no: the pages of our history are stained with our cruelty and injustice. How often has this miserable people been fined and pillaged by the former governments of this land! How often have they been compelled to redeem their lives at the expense of all their treasures! Did our monarchs want money to carry on their wars? The Jews were sure to be the first objects of their rapacity. The basest arts were used in order to find a colourable pretext for extortion; and very frequently, without any pretext at all, their property was confiscated; themselves proscribed and banished; and afterwards recalled to be stript and fleeced again. Do we owe them no reparation for these injuries? Shall we justify these enormities, (and some have attempted to justify them) upon the ground that we have only executed the judgments of God denounced upon them? It is true, the Jews have been evidently the objects of divine wrath; but that is no warrant for the inhuman outrages which we have committed against them. Judah's wickedness is no exculpation of England's sin. Rather, have we not reason to fear, that the Lord may have a controversy with us, both for our past and present oppressions of his ancient people? Have we nothing to dread in the prospect of the day, which the prophet emphatically calls "the day of the Lord's

vengeance, the year of recompences for the controversy of Zion?" Isaiah xxxiv. 8. Is it nothing to us, that that great and notable day of the Lord is at hand, when "Jerusalem shall become a cup of trembling," and "a burdensome stone," to all the nations that have afflicted her? Would we avert from us the indignation of the Lord, and escape his threatened judgments? Let us undo the bands of wickedness. Let us turn to Israel with compassion, and with repentance. Let us hasten to discharge the double debt which we owe to them; repaying their former kindnesses to us, and repairing the shameful wrongs which we have inflicted upon them. And let us be excited to this work of recompence, from the encouraging and yet fearful consideration, that it is written of Israel, "Blessed is he that blesseth thee, and cursed is he that curseth thee." Numb. xxiv. 9.

As christians, we should engage in this work from another principle.

3. *From an ardent desire to promote the glory of God.*

An earnest desire to promote the glory of God is a prominent feature in the character of a true Christian? and we may reasonably doubt the profession of those who do not feel the constant influence of this principle. The wonderful love of God in giving his only begotten Son to die for us, hath made such an impression on the Christian's mind, as can never be effaced. It naturally inspires him with an anxious concern for the spiritual welfare of all his fellow creatures. "Thy kingdom come," is his never ceasing prayer; and never did he offer it with so much ardour as he does now, when he sees so many signs of the kingdom of God approaching.

Blessed as we have long been with the uninterrupted enjoyment both of civil and religious liberty; protected as we have been, and still are, amidst the general overthrow of nations and churches around us, surely we are particularly called upon to glorify God, who hath so visibly interposed in our behalf. Are we indeed sensible of our national mercies? Are we affected by the goodness of God, in our solitary and wonderful preservation? Is it our heart's desire to offer up some national memorial of our gratitude? O! then, let us unite, hand and heart, in the work now before us: let us offer upon this altar the sacrifice of our thanksgivings to God. My brethren, the conversion of the Jews, is indisputably an object most intimately connected with the glory of God, and with the honour of Christ. I am fully persuaded, that we can never expect any particular enlargement of the Redeemer's kingdom till the veil be removed from Israel. If, therefore, we would indeed promote the glory of God, and extend the triumphs of the Redeemer, let us turn our attention primarily to the Jews, let us gladly spend and be spent for them. From first to last, Israel is the seed of the church, and from this seed, we must look for the harvest. Thus the apostle argues, "If the fall of them [the Jews] be the riches of the world, and the diminishing of them, the riches of the Gentiles; how much more their fulness?" Rom. xi. 12.

Having thus stated our obligations to engage in this work, I proceed to consider,

II. OUR ENCOURAGEMENT TO PROCEED AND PERSEVERE IN IT.

To some the attempt to convert the Jews may appear visionary; to others it may appear inexpedient; but

they, who are acquainted with their Bibles, must know that it is not hopeless. We are certainly encouraged to attempt this work,

1. *From the testimony of prophecy.*

The restoration of the whole house of Israel, is so plainly and expressly foretold in Scripture, that it may properly be called an article of our faith. Though they now appear to us to be scattered and dispersed, almost beyond the hope of restoration, yet according to the sure word of prophecy, they shall be collected and brought home to their own land, and exalted to a situation of the highest pre-eminence among the nations of the earth. This is beautifully represented by the prophet Ezekiel, in the elaborate parable of the valley of dry bones. Ezek. xxxvii. "These bones" are emphatically called "the whole house of Israel:" and, "lo, they were very dry." They had long been politically and spiritually dead:—dead as a church, and dead as a nation. Nevertheless, under the almighty agency of the Holy Spirit, these dry bones were to experience a glorious resurrection: bone should return to his bone, they should "live, and stand upon their feet, and become an exceeding great army." The prophet then proceeds to predict the happy settlement of Israel and Judah in their own land. "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:" and "I will make a covenant of peace with them; it shall be an everlasting covenant; and I will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; and I will be their God, and they shall be my

people," Ezek. xxxvii. 21, 26, 27. The prophet Hosea describes with remarkable precision, the present lamentable state of Israel, and her future restoration and happiness. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice; but afterward shall the children of Israel return, and seek the Lord their God, and, David their king; and shall fear the Lord and his goodness in the latter days," Hosea iii. 4, 5. and the prophet Zephaniah, looking with a prophetic eye to these last days, calls upon Israel and Judah to rejoice and triumph in the prospect before him. "Sing, O daughters of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem: the Lord hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more," Zeph. iii. 14, 15. Here then, my brethren, is our encouragement to engage and proceed in our work: we have the full tide of prophecy setting us forward in our course: we know that God is, on our side; that the cause, in which we are embarked, is a cause, which, in defiance of all opposition, must prevail. Upon this foundation we build our edifice; the Scriptures declare that Jerusalem shall yet become "the joy of the whole earth," the spiritual metropolis, of the kingdom of Christ, "and that all nations shall flow unto it."

We are also encouraged to proceed,

2. *From the very great attention which has already been excited among the Jews.*

Arduous as is the work in which we are engaged, and unpromising as it may to many appear; yet we can

confidently declare, that our Society hath hitherto no reason to repent of its laudable efforts. On the contrary, its exertions have already produced very striking effects. A spirit of inquiry has been stirred up among the Jews; which is, of itself, a most favourable circumstance; for, if the Jews can only be brought diligently to search and study their own scriptures, we may reasonably hope that the most important consequences will result from their inquiries. It remains with us, to foster and cherish this spirit of inquiry, and not to suffer it to subside. But not to rest upon this argument, we can appeal to very encouraging facts. Not a few of the Jews have already been brought to abjure their errors, and openly to confess Jesus of Nazareth, as their Messiah, and Redeemer. Several others have evinced an earnest desire to know more of the Friend and Saviour of sinners. And we have the strongest reason to believe, that a secret, but powerful conviction of the truth of the New Testament, exists in the minds of many of the Jews, who have hitherto, from the influence of worldly fear, been prevented from making an open confession of their faith. Surely then we have abundant encouragement to proceed in our work, and abundant cause for thankfulness to God, that we have not hitherto laboured in vain. We shall not be deemed too sanguine, in expressing our confident hopes, that the seed which we are now sowing, shall, at no very distant period, yield a most glorious harvest: and that even we ourselves shall be permitted to reap the first fruits of that harvest, by turning many of the children of Israel to the Lord their God, and to David their king.

Another ground of encouragement may be drawn,

3. *From the present signs of the times.*

That a day will come, when both the House of Judah and of Israel shall be brought home to the fold of Christ, is a truth grounded on the express promise of God : and many reasons may be assigned, which induce us to think that this day is at hand. Of late years, the attention of christians has been very remarkably turned to the study of prophecy : and especially to those prophetic parts of Scripture, which directly treat of the conversion of the Heathen, of the restoration of the Jews, and of the glories of the Millennian era. The present times are also strongly marked with a very general expectation among Christians, of the introduction of a new scene of things, both in the world, and in the church. This expectation, it is well known, forms an interesting topic of religious conversation. Here, it should not escape our notice, that immediately before our Lord's first coming, a very general expectation prevailed in the world, of the advent of some illustrious prince, who should govern the world in righteousness and peace. We know that this expectation was not disappointed, and arguing from analogy, we may reasonably believe that the present confident expectations of the church of God shall also be realized. The observation of our favourite poet is equally just and beautiful.

" Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course
Over a sinful world ; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest."

COWPER.

The strenuous exertions which are making on every side, to diffuse the knowledge of the Gospel of peace

are the surest pledges of the approaching triumph of our Redeemer. Already do the mists of heathen darkness begin to be dissipated ; already do the benign rays of the sun of righteousness begin to illumine those regions of the earth, which have long sat in darkness, and in the shadow of death. Every thing is preparing for the solemn inauguration of Christ, as King and Lord of all ; when both Jews and Gentiles shall be given to him “ for an inheritance, and the uttermost parts of the earth for a possession.” And shall not these signs of the times awaken our energies, and stimulate our exertions ? Shall we fold our hands in sloth, when the trumpet is calling us to the field ? O ! no ; let us up, and be doing this work of the Lord, to which he is calling us this day. Let us prepare ourselves as his instruments to fulfil that prophecy, “ I will surely assemble, O Jacob, all of thee ; I will surely gather the remnant of Israel ; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold.” Micah ii. 12.

Let us now proceed to the third branch of our subject, to consider,

III. THE GLORIOUS CONSEQUENCES THAT WILL RESULT FROM THE CONVERSION OF THE JEWS.

Great will be its consequences both to the world and to the church of God.

Let us consider,

1. *Its glorious consequences to the world.*

Among other blessings, which will result to the world at large from this grand event, we are particularly taught to expect, from the sure word of prophecy, that there will be an universal diffusion of religious knowledge, and an universal enjoyment of uninterrupted peace. “ Nation shall not lift up sword against nation, neither

shall they learn war any more." When the Lord shall bring again the captivity of Israel, the whole face of the earth will be changed : it will be the commencement of a new and blessed era to all nations. How striking, how beautiful is the language which the prophets make use of in representing this splendid event ! The prophet Micah compares the remnant of Judah to the " dew " of heaven, and to " the showers upon the grass : " hereby signifying that they shall be the grand instruments of spreading the light of the gospel through the kingdoms of the earth. Like the drops of dew they shall fertilize all the nations among which they are scattered. The prophet Jeremiah describes the time of Israel and Judah's conversion as a time when the knowledge of God should wonderfully prevail among all people. " After those days, they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jerem. xxxi. 34.

The royal Psalmist looking forward to this latter day characterizes it as a period when, " all the ends of the world shall remember themselves, and turn unto the Lord." Unable to contain his joy, he celebrates the enlargement of Messiah's kingdom with holy rapture and exultation. " In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. The kings of Tarshish and of the isles shall bring presents : yea, all kings shall fall down before him ; all nations shall serve him," Psalm lxxii. 7, 8, 10, 11. In what glowing colours does the prophet Isaiah

pourtray of the glories of that day, when Jews and Gentiles shall be brought into the same fold, and under the same shepherd? "Then shall the mountain of the Lord's house be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." And how exquisite is the imagery, under which the same prophet shadows forth the harmony and peace, the unity and love, which shall every where prevail! "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isaiah xi. 6, 7, 8, 9. My Brethren, we, perhaps, shall not be permitted to see this day, but in all probability, the next, or the following, generation will. But if our eyes are not privileged to behold it, let our hands, at least, be actively employed in helping it forward. Let us diligently wait upon God in prayer, and with one heart, and with one voice, cry unto him, "thy kingdom come." And let us be animated to this duty, from the solemn consideration that "those things are now beginning to come to pass," respecting which Christ emphatically has said to his faithful servants—"look up, lift up your heads; for your redemption draweth nigh," Luke xxi. 28.

From this view of the glorious consequences of the

conversion of the Jews to the world at large, we are naturally led to consider,

2. *Its glorious consequences to the church of God.*

Inexpressibly magnificent is the description of the happiness and glory of the church, in that day when "the Lord shall bring again Zion." The conversion of the Jews shall be the means of bringing in the wholefulness of the Gentiles. Then shall the name of Christ be known from the rising of the sun to the going down thereof; his praises shall be heard and celebrated in the uttermost parts of the earth. Wonderful indeed will be the enlargement of the church; for the Holy Spirit shall be poured out upon it, in a manner unknown at any former period. The day of Pentecost itself, on which three thousand souls were added to the church under one sermon, shall only be the type of a far more extensive conversion. A nation shall then, as it were, be born in a day. "Whosoever shall call upon the Lord shall be saved." "As soon as the people hear of Christ they shall obey him:" as soon as his ensign is set up amongst them, under a divine impulse, they shall gather themselves to it. So sudden, and so numerous will be the converts of the christian church, that the servants of God, in that day, shall be filled with astonishment and wonder, and say, "who are these that fly as a cloud, and as doves to their windows?" Isaiah lx. 8. This is no idle dream; it is abundantly confirmed by the testimony of the prophet, who thus in the name of the Lord addresses Zion: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. The abundance of the sea shall be converted unto thee, the forces of the

Gentiles shall come unto thee." Isaiah lx. 1, 3, 5. Oh, my brethren, what a day will that be, when the Lord shall bring again the second time the captivity of his people! When the veil that is spread over all nations shall be removed: when the faithful followers of Christ "shall see eye to eye:" and when, in a spiritual sense, the light of the moon shall be as the light of the sun, and the light of the sun shall be increased sevenfold!" Isaiah xxx. 26. "Alas, who shall live when God doeth this!" But besides the outward enlargement of the church, we are taught to expect that in that day, very glorious will be her inward beauty. The conversion of the Jews will be the immediate forerunner of that period, when God will gather into one, an innumerable company from the north, and from the south, and from the east, and from the west; to form them into one glorious society, and to unite them under one blessed head. This grand and magnificent event is the subject of many prophecies and of many promises. The whole earth shall then become but one family of worshippers: all united in the same interests; all renewed in the same image; all partakers of the same faith; and all animated with the same hope. What an interesting spectacle will the world then present to men and to angels! How different from the scenes of which we are witnesses! Who can contemplate this approaching event, and not feel his heart burn within him? In the name of Jesus Christ of Nazareth, who died for you upon the cross, and in the name of his suffering church upon earth, I summon you this day to aid and befriend the cause, which is now offered to your patronage. In the same name, I call upon you fervently to join with me, with one heart and with

one voice, in that excellent prayer of our church, which was lately offered within these walls : " Have mercy, O God, upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy word ; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord."*

Thus, my brethren, I have endeavoured, as God hath enable me, to fulfil the arduous task which hath this day devolved upon me. And as in all probability, I may see your faces no more, permit me in closing this discourse, most solemnly and most affectionately to commend this institution to your countenance and protection. O, look to your original ; " look to that rock, from which you have been hewn, and to the hole of that pit from which you have been digged."

To God's covenant with Abraham and with his seed, you owe all that you ask, and all that you hope to be. You that are the younger brother of your father's house, have risen to your present pre-eminence, on the ruin of your elder brother. That manna which he loathed and left, was given to feast you : he was cast out of the church, that you might be taken into it : the birthright was taken away from him, that it might be given to you : his diminishing has been your fulness ; and his poverty has been your riches. Surely if we have any bowels of mercies, we cannot but yearn over them, who were thus rejected ; that we might be adopted. My brethren, when Christ sent forth his Apostles to

* Collect for Good Friday.

preach the Gospel of the kingdom, he particularly charged them to "begin at Jerusalem." Let me not be misunderstood, when I humbly hint, that, in our attempts to convert the Heathen, we should follow this rule, and begin at Jerusalem too. Did Christ command his Apostles to go and "seek first the lost sheep of the house of Israel," and shall we seek them last?

O no; we will remember that as "through their unbelief, we have found mercy," so it is the divine appointment, that "through our mercy, they also may obtain mercy," Rom. xi. 30, 31. Let us then conform ourselves to this appointment. Let us thank the Society for the appeal which they have this day made to us. And let us willingly present our offerings to the Lord, not with the complacency of a gift, but as the fruits of our repentance to God, for our past neglect of his people. And may God in his mercy accept your service, and crown your offerings with his blessing! And in answer to the prayers of his church, may he graciously be pleased to hasten the day, when "all ungodlines shall be turned away from Jacob:" when the spiritual Joseph shall be made known to his brethren; and "so all Israel shall be saved!"—Amen.

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No. 4
THE ROYAL EDICT;

BEING

A SERMON

PREACHED AT

THE ENGLISH EPISCOPAL CHURCH,

AT AMSTERDAM,

JUNE THE EIGHTEENTH, 1818.

BY THE

REV. CHARLES SIMEON, M.A.

FELLOW OF KING'S COLLEGE, CAMBRIDGE.

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1818.

ADVERTISEMENT.

IT being thought expedient to re-publish in this country the following Sermon, the author feels it necessary to prefix to it some short account of the occasion on which it was delivered.

The author was at Amsterdam partly with a view of re-establishing there an Episcopal Chapel in which there had been no service for seven years, but principally with a view of seeking the welfare of the Children of Israel. He went thither rather to explore than to act. (See Neh. ii. 12—16.) But just previous to the 18th of June, he understood that the third anniversary of the battle of Waterloo was to be kept throughout the Netherlands as a day of thanksgiving: and just at that time also he quite accidentally heard, that the king of the Netherlands had *a year before* issued an Edict, requiring all the Jews to educate their children in the knowledge of their own Scriptures, and calling upon all his Christian subjects to aid in this good work. Despondency, not unlike to that which paralyzed all exertion at Jerusalem in Nehemiah's days, so universally prevailed, that no one had risen to the occasion; the very commissioners who had been appointed to carry the Edict into effect, had published a Report, in which they gave it as their opinion, "that the Lord's time was not come;" and there was great

danger that the gracious designs of the monarch would be altogether frustrated. The Author therefore judged this a fit occasion for calling the attention of the Public to the Edict; and accordingly, after devoting the morning service to the more appropriate subject of the day, he employed the evening service in an endeavour to forward this good work. Considerable attention was excited to the subject by means of the Sermon; which was therefore instantly printed in Dutch, French, and English, for the purpose of its being circulated throughout the Netherlands: and he has reason to hope, that active exertions will now be made in many places to promote, what every benevolent mind must ardently desire, the edification and welfare of the Jewish people. So good an example having been set by the emperor of Russia and the king of the Netherlands, the Author hopes that the attention of our own Governors also; both in Church and State, may be called to this long-neglected people; and that, when the British Public shall be invited (as it is probable they will ere long be) by Authority to aid in supporting Missions to *the heathen world*, the claims of *the Jewish nation*, to whom under God we owe all the light that we ourselves enjoy, will not be overlooked. It is with a view to this great object, that the Author sends forth the Sermon in this country, where, if the foregoing explanation had not been given, its relevancy and use might have been justly called in question.

TO THE REV. CHARLES SIMEON, M. A.

Rev. Sir,

Your Sermon preached on the 18th Inst. being so much in unison with our Sentiments, so expressive of attachment to the Person of His Majesty the King of the Netherlands and to his Government, and of sincere desire for the happiness of all his Subjects, we feel it a duty, (particularly as there is reason to apprehend that the advertisement relating to it was misunderstood,) to request that it be printed and presented to His Majesty in testimony of the Loyal, Liberal, and Christian Sentiments it contains.

We are, with most sincere respect and esteem,

Rev. Sir,

Your obliged and obedient Servants,

THOMAS ATKINSON,
THOMAS JACKSON,
JOHN HARRISON,
MICHAEL METCALFE,
Committee of the Episcopal Church.

*Amsterdam,
June 1818.*

A SERMON,

&c. &c.

2 CHRONICLES XVII. 2.

AND THEY TAUGHT IN JUDAH, AND HAD THE BOOK OF THE LAW OF THE LORD WITH THEM, AND WENT ABOUT THROUGHOUT ALL THE CITIES OF JUDAH, AND TAUGHT THE PEOPLE.

ON a day set apart for thanksgiving to God for mercies received, it is peculiarly proper to consider what we may render unto the Lord for all his benefits. Certainly, if any event ever deserved repeated annual commemoration, it is that which has freed the world from the most grievous tyranny that ever it endured. Of the bitter cup which was put into the hands of every nation in Europe, this nation drank very deeply : and the change which it has experienced in the restoration of their rightful monarch, and in the establishment of a free constitution, calls for their devoutest acknowledgments to Almighty God. Doubtless, we may with justice pay some tribute of honour to those who by their counsels and their arms effected the overthrow of the usurper : but it is God alone who giveth victory to kings, and to whom the glory of this great victory must be primarily ascribed : and he who accounts

a day consecrated to this service superfluous, shews, that he is far from justly appreciating the blessings that have been conferred upon him. The monarch himself has given to his people a very decided evidence, that *he* feels the depth of his obligations to the God of his salvation : and it will be your own loss if you do not cultivate a similar spirit, and improve the occasion to the honour of your God.

But it is not to thanksgiving only that your monarch invites you : He calls you by a special edict to unite with him in seeking the welfare of your Jewish brethren, who in their struggle with the enemy signally approved their fidelity to their legitimate monarch. Their welfare he in his turn studies to promote : and he desires to combine the energies of all his subjects in efforts for their good. Methinks, he is like Jehosaphat of old, who, well knowing that piety must be founded in knowledge, and happiness in piety, sent forth the princes of his empire, with a select number of Priests and Levites to instruct his people in the knowledge of God's blessed word.

His edict on this occasion, and the manner in which it was carried into effect, will form the subject of my present discourse. First, then, we notice, The Edict of King Jehosaphat.

This was such as became a great and pious monarch : and we shall find it not unprofitable or unsuitable to the present occasion, to enter into a distinct consideration of it. We observe then, that it was a *kind and benevolent* edict ; a *wise and politic* edict ; a *good and beneficial* edict.

Mark the *benevolence* displayed in it. He sought

the present and eternal welfare of his subjects. He knew that, as men are raised above the beasts by the exercise of reason, so are they elevated in the scale of rational beings, in proportion as their intellectual powers are cultivated and enlarged. Man destitute of knowledge, is a mere savage: but, when instructed in the various branches of science, he becomes refined, and civilized, and capable of contributing to the general good. In the very cultivation of knowledge there is much pleasure arising to the mind: and in the application of that knowledge to useful purposes there is an exquisite delight. We need only observe persons when employed in their several vocations, how happy they are, how contented, how cheerful, oftentimes unconsciously proclaiming their happiness, like the birds of the air, in festal songs, or consciously and with devotion, in songs of praise.

But it was not mere intellectual improvement which Jehosaphat sought to convey; he wished his people to be instructed in the knowledge of that God whom they professed to fear and worship. This alone could make them truly happy: This alone could impart to them sound wisdom or solid consolation. He therefore gave particular directions, that they should be taught "in the book of the law of the Lord," and *this* throughout the whole land. O happy people, whose Governor so employed the authority with which he was invested! And happy that monarch who so improved his influence, not for his own personal aggrandizement, but for the best interests of the people committed to his charge! In so doing, he approved himself to be indeed, what

every governor should be, the Friend and Father of his people.

Nor was the *policy* of this measure at all inferior to its benevolence. A people well instructed in moral and religious knowledge, will view Government as an ordinance of God, and will learn to obey the constituted authorities, not so much from fear of their wrath, as for conscience' sake towards God: They will view their governors as God's vicegerents upon earth; and will consider allegiance to *them* as an essential part of their duty to *him*. Hence will spring up love in their hearts, and a real delight in manifesting on all proper occasions their loyalty to their King. They will form a bulwark around his person in case of necessity, and even glory in laying down their lives for him as their greatest Benefactor.

The benefits arising from this edict were incalculable. Such was the effect of it that the fear of Jehosaphat, and of Jehovah as his protector, fell on all the nations that were round about him, so that none, however hostile in their hearts, dared to make war against him.* Doubtless this resulted chiefly from an impression made upon their minds by God himself: yet it was also produced by a dread of that energy which an united people were ready to put forth at any instant at the call of their beloved Monarch. At the same time that peace was thus secured, prosperity reigned in every part of the empire, and, as the immediate fruit of it, Jehosaphat, as well as the people, "had riches and

* Ver. 10.

honour in abundance."* In his own mind too he reaped the fruits of his own benevolence. God smiled upon him, and manifested himself to him, and enabled him to walk with "his heart lifted up in the ways of the Lord."†

Such was the edict of the pious Jehosaphat, benevolent, politic, beneficial. And what, I would ask, is the edict which has been issued by the highest authority in this kingdom? Do we not see in it the same blessed characters as in that which we have been considering? It was "in the third year of his reign"‡ that Jehosaphat sent forth teachers to enlighten and instruct his subjects. The very instant he felt himself at liberty from the more urgent and pressing calls of duty, (such as the fortifying of his land against foreign enemies, and the correcting of some great internal abuses,) he engaged in this good work of diffusing light and knowledge through all classes of the community. In like manner the Sovereign of this Kingdom has scarcely had time to repair the ravages of war, and to establish his empire, too long weakened and impoverished by a cruel usurpation, before he stands forth as the Friend and Father of his people, and more especially of that portion of them who have in every age and place been most treated with neglect and disdain, to have them educated in scriptural knowledge and in the fear of God. It is much to be lamented that the Jewish people have not in general been so attentive either to the learning or morals of their children as might be wished: and

* Ver. 5.

† Ver. 6.

‡ Ver. 7.

hence arose a necessity for some authoritative admonition on the subject. Yet, if I may say it without offence, this neglect has not been more reprehensible in them, than has been the indifference with which the Christian world has regarded it. The Monarch, (may God recompense it richly into his bosom!) has risen up to remedy the supineness both of the one and the other, and to call forth the united ~~eff~~ergies of all to correct and terminate this evil. Yet, whilst he thus consults the best interests of his subjects, with what paternal tenderness has he guarded against wounding the feelings of any or exciting their religious prejudices! The scriptures of the Old Testament are alone to be used in the schools that shall be established, even those scriptures, which Jews as well as Christians believe to have been given by inspiration of God, and to contain truth without any mixture of error. In this is marked the policy, no less than the benevolence, of the edict: for it is not by constraint, but by conciliation and kindness, that good is to be done to any, and more especially to those, who have shewn themselves now for so many centuries proof against all the efforts of intimidation or force. In this kingdom they form no small body, and I may add, no unimportant portion of the community. It is well known how extensive is their influence in the affairs of commerce; and how by their activity they contribute to enrich the state. Hence it is now generally seen and felt, that they are entitled to the same respect as any other subjects of the realm; and whilst, as in the present instance, they see how deeply their Monarch feels interested in their welfare,

they cannot but on their part be sensible of the privileges they enjoy under his paternal government, and testify their gratitude to him by every possible expression of loyalty and affection.

What the ultimate effect of these measures will be, may be conjectured from the blessed results of the edict of Jehosaphat: all will feel themselves happy under the Government of such a Prince; and he, whilst he is respected abroad, and beloved at home, will have the happiness of seeing his labours crowned with prosperity throughout his dominions, and with peace in his own soul.

The manner in which Jehosaphat's edict was carried into execution is now in the

II^d. place to be noticed.

The promptness with which his commands were executed deserves the highest praise. All were ready to co-operate in this good work as soon as it was proposed. "Princes, and Priests, and Levites,"* all addressed themselves to it instantly with one heart and one soul. None accounted their dignity so high, or their functions so sacred, but they thought it an honour to be employed in such a service, and found a delight in fulfilling the wishes of their revered Monarch. All entered into the work with zeal, and prosecuted it with diligence; and hence a rapid change was effected both in the temporal and spiritual condition of the whole nation. And what may not be effected in this kingdom also, if a similar zeal be exercised by "the Princes and Priests," (the Magistrates and Clergy,) of the land?

* Ver. 7, 8.

With them it must begin. Those who move in a lower station can effect nothing, if they be not aided and countenanced by the higher orders, whose rank in life, or sacredness of character, will give a tone to the general feeling, and combine the energies of the whole kingdom. If it be said, that those for whom the benefit is designed do not feel a desire after it, this only shows how much they need it, and how earnestly we should all embark in a cause proposed by such high authority, and recommended by the soundest dictates of wisdom and piety.

That our obligations to unite in this labour of love may the more distinctly appear, I would beg leave to suggest the following considerations.

First, *Loyalty to the King demands our concurrence with him in this good work*, and a holy emulation amongst us to carry into effect his benevolent designs. What can the greatest or best of men effect, (what could Jehosaphat himself have done?) if there be none to act in subserviency to them, and to follow their directions? As the most potent monarch upon earth would in vain proclaim war, if there were no soldiers found to enlist under his banners and to execute his commands, so it will be in vain that the design of benefitting the Jewish people was ever conceived in the mind of the King, or that his edict respecting them was ever issued, if his subjects do not put forth their energies in obedience to his call. In truth, a backwardness to co-operate with him in this blessed work would seem like a reflection cast upon him, as recommending a measure that was unworthy of attention.

I do not mean to insinuate that such an idea really exists in the minds of any ; for I am perfectly convinced it does not : but certainly in appearance it is open to this construction ; and every subject of the empire is concerned to act in such a way, as to cut off all occasion for a reflection like this. I say, loyalty alone, even if we had no higher motive, should be sufficient to call forth our exertions in this cause.

But let me next observe, that *gratitude to the Jewish nation demands it at our hands*. How great, how manifold are our obligations to them ! Behold Moses and the prophets, what instruction have they given us in reference to the way of life and salvation ! Without the moral law, as revealed by Moses, we should never have known to what an extent we need a Saviour ; nor, if the prophecies had not so fully designated the promised Messiah, could we have ever so fully known that Jesus was the Christ. Of whom did the Lord Jesus Christ himself come, as pertaining to the flesh, but from the loins of David, and of the seed of Abraham ? Yet to him are we indebted for all that we either have, or hope for, in time or in eternity. And who were the Apostles but Jews, who for our sakes went forth preaching the word, and counted not their lives dear to them, so that they might but lead us to the knowledge of Christ, and make us partakers of his salvation ? From them too we have received the lively oracles, which are the one source of all spiritual knowledge, and the one foundation of all our hopes. Does all this call for no recompence at our hands ? Knowing as we do the vast

importance of education, should we not endeavour to impart it to those from whose ancestors we have received such innumerable, such inestimable benefits. Yet behold, these are the people whom for many, many centuries we have treated with more neglect and contempt than any other people upon the face of the earth: the savages of the most distant climes have received more attention from us than they. Surely it is high time that the Christian world awake to a sense of their duty, and begin to shew to the Jews somewhat of that love, which their forefathers exercised towards us in our Gentile state. We are debtors to them to a vast amount, and it is high time that we begin to discharge our debt. And how can we discharge it better than by enabling them to read and understand those very oracles, which they have preserved with such fidelity, and which testify so fully of their promised Messiah.

Further : *A love to the rising generation should lead us to avail ourselves of the present opportunity to promote their welfare.* It is truly afflictive to see how low and degraded is the state of multitudes, especially of the Jewish nation, purely through the neglect with which they are treated in their early youth : and still more grievous is it to reflect on their ignorance of those things which belong to their everlasting peace. To counteract this, we should endeavour to qualify the whole of their population for good and useful employments ; and through the medium of useful instruction to make them holy, and to make them happy. We need never be afraid that there will not be a sufficient number of poor to fill the lower stations :

do what we will, there will never be wanting persons, who through their own fault or misfortunes are necessitated to undertake the lowest offices of life. And, if they have been previously instructed in the scriptures of truth, they will have a fund of consolation ever open to them in their deepest afflictions ; they will learn from the inspired volume in whatsoever state they are, therewith to be content ; and in the prospect of the eternal world they will find joys with which a stranger intermeddleth not, and which the world can neither give nor take away. We feel the force of these considerations in reference to the poor of our own communion : how is it that we feel it not in reference to our Jewish brethren ? This is a partiality unworthy of us ; and we should rise as one man to wipe off this disgrace from our own character.

This brings me to the last consideration which I propose to mention, namely, that *a concern for the honour of our holy religion should operate to unite us all in executing the Royal Edict.* What must a Jew think of our religion when he sees how little it has wrought for us in the production of love ? We may tell him of a Messiah who has loved us and laid down his life for us : but what credit will he give us for our principles, when he sees how little our practice corresponds with them ! May he not well say to us, " Physician, heal thyself ? " Shew by your conduct the superiority of your principles before you call on me to embrace them. It is by love that we must win them : it is by shewing kindness to them that we must efface from

their hearts those prejudices, which with too much reason they entertain against us. We must exhibit in our own person the loveliness of Christianity, before we can bring them to investigate the grounds of our faith, or to imagine that they can improve their own condition by embracing it. May I not then call upon you as Christians to unite in the good work that is now before you, that you may thereby serve and glorify your Lord and Saviour? As Christians, you believe that there is no other way to the Father but by Christ;* and no other name but his, whereby any human being can be saved.† Where is your piety, where is your love to Christ, where is even common humanity, if you will not avail yourselves of the present opportunity to remove from before your Jewish brethren the stumbling-blocks, which for so many ages have been laid in their way?

Do any ask, what shall we do? I answer, search out amongst the Jews some persons of probity and talent to commence schools among them; and do you yourselves aid to the utmost of your power in the support of them; provide them with all necessary books for instructing children in the first rudiments of knowledge, provide them with Bibles also, both in the Dutch and Hebrew languages, that they may be thoroughly instructed in the knowledge of their own religion, and learn to walk in the steps of their father Abraham, and of all the holy prophets.

* John xiv. 6.

† Acts iv. 12.

Begin too, without loss of time, *adult schools*. You will find many among the house of Israel who will be glad to avail themselves of your instructions. Let those who are benevolent amongst you dedicate an hour in a day to the instructing of a few who may be desirous to learn ; and carefully avoid every thing which may give unnecessary offence. Confine yourselves to the Old Testament, which they venerate, as well as you. Let those who can teach only in the Dutch language give instruction in that : and let those who either understand, or have leisure to attain, the Hebrew tongue, draw their attention to that. In particular let it be the united endeavour of all to qualify Masters for this good work. And let it not be thought that this is the duty of men only. The Royal Edict has particularly, and with great wisdom, recommended it to females, who may be of infinite service in conveying instruction to their own sex. This age is distinguished above all others for the activity of females in the service of God, and in the performance of every good work. Were I able to declare the proportion of good that is done in Britain by the female sex, it would appear incredible : I believe from my soul that it far exceeds one half in all the societies raised since the commencement of the present century, in the Bible Society, the Missionary Societies, and the Society for promoting the knowledge of Christianity amongst the Jews : yes, let the ladies of this country exert themselves in a prudent, modest, and discreet way, and the effects will soon appear ; the Royal Edict will not be a dead letter, but will produce incal-

culable good to the whole nation; and the agents in this benevolent work will themselves receive quite as much benefit as they impart, their benevolence being, in proportion as it is exercised, its own reward.

FINIS.

A

No. 5

SERMON,

PREACHED AT THE

PARISH CHURCH OF ST. PAUL, COVENT GARDEN,

ON THURSDAY EVENING, MAY 5, 1826,

BEFORE THE

LONDON SOCIETY

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

BY THE

REV. HUGH M'NEILE, A. M.

RECTOR OF ALBURY;

CHAPLAIN TO HIS EXCELLENCY THE LORD LIEUTENANT OF IRELAND,
AND TO HIS GRACE THE ARCHBISHOP OF DUBLIN.

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Circumstances having occurred to delay the Publication of the Annual Report of the Society, and several friends having expressed a desire to read the Anniversary Sermon, the Committee have thought it right to comply with that desire, by publishing the Sermon separately.

A SERMON,

8c.

JOHN I. 49.

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

WE are fully persuaded, that when Nathanael addressed these words to Jesus of Nazareth, he spoke the truth. And if I understand aright the object of your Society, it is to bring the Israelites of our own times, to be like-minded with Nathanael; to be convinced that Jesus the son of Mary, is indeed the Son of God, the King of Israel. This object you hold to be of the utmost importance; not only as it involves the personal salvation of the individual Israelites, but also, as it affects the universal Church of God; standing as it does, in close connexion with that memorable question in the Apostle's argument, "What shall the receiving of Israel be, but life from the dead to the Gentiles?" The importance of the conversion of the Jews to Christianity is put in

a most striking point of view, in the Sermon which was preached before this Society four years ago. The certainty also, in general, of the time of that great event being not far distant, is ably stated; while the inevitable uncertainty of the particular year is frankly admitted. That uncertainty, however, is limited within a determinable space, and reckoning from the latest possible period of the commencement of the 1260 years, the time cannot now be very far distant. These points (the importance and the nearness of the conversion of the Jews,) Mr. Faber has established, with a weight of scriptural reference, and historical information, which, however they may fail to carry conviction to some minds, cannot easily be refuted by evidence drawn from the same authentic sources; and no evidence from any other source can be admitted as valid in this case. In proportion then, to the well-established importance of the event, our duty to use means for its accomplishment becomes urgent; and in proportion to the fairly demonstrated nearness of the event, our encouragement in the use of those means becomes animating.

Thus urged and encouraged to proceed on behalf of Israel, you have been employing Schools, Hebrew New Testaments, Tracts in different dialects, and Preachers of the everlasting Gospel. To keep this machinery in motion, you have been soli-

citing, and obtaining the pecuniary assistance of your fellow countrymen; and finally, to give efficiency to the work thus carried on; you have bowed your knees before the Lord God of Abraham, and besought your friends to do the same; imploring Him to stretch out his hand once more on Israel's side; to rend the veil, behind which they still sit in darkness and the shadow of death; to shew them that we have indeed found Him of whom Moses in the law, and of whom the Prophets did write; and so to give them faith in Him whom their fathers crucified, that looking unto Jesus, they may exclaim in the fulness of unfeigned conviction, "Rabbi! thou art the Son of God; thou art the King of Israel!"

Your efforts have not been in vain. Many of the lost sheep have been restored to the true Shepherd and Bishop of their souls; and, although success should never be the measure of our duty, yet as we are so constituted, as to be invariably quickened in the performance of our duty by a consciousness of success, all who feel a lively interest in this cause have reason for abundant thankfulness to Him who dwelleth between the Cherubims, because that he hath shone forth upon some of the waste places, he hath caused some flowers to blossom in the wilderness, he hath presented us with the first-ripe grapes of the vineyard of Israel, an animating earnest of the approaching glorious vintage.

This then is the present state of the case, and in conformity with established custom, you have now again invited a Minister of the Gospel to address you, and your assembled friends, upon this truly interesting subject.

Concerning your Schools, Translations, and Tracts, it is not my intention to hazard any advice, or even offer any opinion. How far the important offices of Teacher, Scribe, and Missionary can be efficiently superintended by one and the same Institution; whether the combination has in your case been attended with any inconvenience; or if so, whether a remedy for such inconvenience be not within your reach, are questions into which I do not feel qualified to enter. Perhaps the combination, instead of being inconvenient, is advantageous, and perhaps you have not yet availed yourselves of all the advantages it holds out. These things are certainly deserving of the serious attention of those among you who are versed in such matters, and ought to form the topic of some of your collective deliberations.

But the branch of your labours, concerning which I feel called upon freely to discourse before you, and concerning which I have with some diligence consulted and collated the oracles of God, is the preaching of Messiah to the Jews. I prefer this expression

to the more general one of preaching the Gospel, because it marks more distinctly that particular mode of preaching the Gospel, which is in my judgment peculiarly suited, and not only so, but which alone, I think, can be ultimately successful, in bringing the Jews to adopt the language of Nathanael in our text. I know, indeed, that conversion in every instance, whether of Jew or Gentile, is the immediate work of the special grace, the distinguishing favour of God, quickening into spiritual life, those whom he hath chosen in Christ, and predestinated to the adoption of sons; and I am not fond of ascribing much in this matter to human sagacity, or management in preaching the Gospel. But while we concede, or rather, while we glory in this prerogative of Jehovah, who does and will occupy the throne, though man be never so rebellious, who does and will dispense his favours absolutely, let man be never so dissatisfied by the seeming injustice; we would at the same time not forget that his blessing is promised upon the use of right means, and that his word informs us what those right means are. While, therefore, we wish to feel, and cherish the feeling, that the most appropriate means without his blessing must for ever prove unavailing; we wish also to recollect, and to be influenced by the recollection, that we have no warrant to expect his blessing upon any but his own appointed means, nor upon those, unless used in all their revealed fulness,

without any wilful mutilation. I do not intend to deny that an honest, though exceedingly defective statement of divine truth, may be overruled to the conversion of sinners, whether Jew or Gentile ; (if it were not so, who could be converted ?) but still I would contend, that no man, or body of men, can scripturally expect the divine blessing, upon perseverance in a system wilfully defective. It is every ambassador's bounden duty to declare, not merely so much of the message entrusted to him as he thinks likely to produce a good effect, but the whole of what he can gather from his instructions. He may err in his interpretation of a part or parts of his sovereign's commission, but what he finds, or thinks he finds there, he should fearlessly deliver. *We are ambassadors for Christ*, saith an Apostle ; and well spake the prophet of Moab ; *I cannot go beyond the word of the Lord my God, to do less or more ; but what the Lord saith, that will I speak.*

Here, then, is what I wish to submit to the Society. The true mean to be used for the conversion of the Jews to Christianity, is the preaching, not of the atoning work only, but of the divine person *also* of Messiah ; not only of the sufferings of Christ, but *also* of the glory that shall follow : not only of the first coming of the Son of Man in great humility, but *also* of his second coming in glorious Majesty ; not only of his presiding in judgment over

all nations, but *also* of his restoring the kingdom of the nations unto Israel. These are important topics ; they form leading features in the Gospel, as preached by the Prophets, and by the Saviour himself, and no partial declaration of that Gospel can reasonably be expected to gain a favourable hearing from the Jews. Least of all can we expect them to attend with patience to such a declaration, as spends its entire strength on that which they despise, and wholly omits that which they delight in.

If they were possessed with a strong prejudice in favour of something, altogether unconnected with the Gospel, but in itself not criminal, it would be our duty, in reference to that negative something, *to the Jews to become as Jews, that we might gain the Jews*. How much more then when their fostered prejudice, so far from being criminal or even negative, is indeed part, and a most essential part too, of the glorious Gospel of the grace of God ? Shall we refuse to mingle their bitter herbs with lawful scriptural honey out of the stony rock ? Shall we refuse to cast the gem of hope into their cup of penitence ? Shall we present to Zion a sun shorn of his beams, and expect that her languishing fig-tree will again put forth its strength ; that her vine, wasted, and barked, and clean bare, will again bud, and blossom, and yield her fruit ? Shall we preach the humiliation, sufferings, and death of Messiah, and refuse

to present in their attractive splendor his coming glory, and the glory of his people Israel? No, my brethren, let us deal more fairly, as well as more kindly by the Jews. Let our speech and our preaching to them be more in unison with their own well-grounded expectations. For, supposing them to believe Moses and the Prophets, what have they good reason to expect?

There are indeed, we grieve to say, many, very many among them, who have openly rejected those sacred records; and there are many more, who, while they profess to believe them, are manifestly ignorant, as well as regardless of their contents. In reference to these, your Missionaries should be expert in faithful appeals to the natural consciences of men, in the evidences internal and external of the divine mission of Moses, in quick discrimination between the form and the power of religion, in plain unfettered statements of full and free forgiveness of sin by vicarious sacrifice, and by nothing else; and in all the other weapons which have been successfully wielded at all times against deists and pharisees. They should be men who have not been satisfied with admitting the authenticity of revelation as a mere hereditary acknowledgment, or geographical matter of course, but who have personally and patiently examined the grounds on which it stands attested; men, who while they are enabled to hope

for themselves, are also instructed to give to others a reason for the hope that is in them : and yet, they should be men who are characterized more by an affectionate concern for the salvation of sinners, than by any acuteness, however valuable, in Hebrew criticism, or any erudition, however imposing, in the legends of the Talmuds.

This part of the subject is well deserving of a distinct and detailed consideration ; but I must forbear, and return to what is more peculiarly the characteristic of your Society.

What then have those Jews, who believe the ancient Scriptures, reason to expect ?

To obtain a right answer to this question, we must consult the lively Oracles of Him who knoweth the end from the beginning, and hath declared the things which shall be hereafter. But take heed, brethren, how ye hear. There is an evil spirit fast pervading our congregations : a spirit of listless inattention to the direct language of Jehovah, (as to that which has been often heard and read,) accompanied by an evidently excited interest in the comments of a mortal man. Take heed, therefore, I repeat. There is more of curiosity than devotion ; more of reasoning pride than of humble piety, in that spirit which hangs in breathless silence upon the words which man's wisdom teacheth, and yawns

with ill-dissembled impatience under the words which the Holy Ghost teacheth. This evil is the more dangerous, because it comes from a quarter whence we are deriving much good: it comes from the North, where there is indeed much sound theological argumentation, but where quotations from the Bible are almost wholly discarded from the pulpit. It is a great evil. It is full of mischief in every case; but in reference to the subject now before us, it is fatal; for the very life-blood of the Jewish cause flows in a close attention to the details of what the Prophets have spoken.

What then have the Jews reason to expect?

1. Let Balaam the son of Beor answer; let him answer who heard the words of God, and knew the knowledge of the Most High, who saw the vision of the Almighty, falling into a trance, but having his eyes open:—"I shall see him; but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession; Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city."*

* Numb. xxiv. 17, 18, 19.

There is here a prophecy of an individual who should come out of Jacob as a star, who should rise out of Israel as a king, who should smite his enemies, and take their lands and cities to be a possession, and under whom Israel should do valiantly.

The Jews believe that the individual here foretold is Messiah. One of their Targums contains the passage thus:—"I shall see him, but not now; I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel, he shall slay the princes of Moab, and rule over all the children of men."—Now, undoubtedly, this opens a most animating expectation for Israel. But it has been asserted, that the conquests of the Israelites under David formed the subject of this prophecy, and that, consequently, any further expectation of triumph to Israel grounded upon it, must be delusive. It is not to be denied, that the history of David seems to supply a remarkable fulfilment of a part of this prediction; for he arose as a star in Israel, and wielded her sceptre gloriously; and we read that he smote Moab, and the Moabites became David's servants. And he put garrisons in Edom, throughout all Edom, and all they of Edom became David's servants.* But still we must deny, that the whole passage can

* 2 Sam. viii. 2, 14.

be fairly applied to that history: for what then could be the meaning of Balaam's saying, "I shall see him, but not now: I shall behold him, but not nigh?" It is an unworthy, and I conceive, highly unscriptural supposition, that Balaam intended to say merely that his disembodied spirit should witness the exploits and final triumph of king David. But if we apply the prediction to the Messiah, it is full of important meaning, and is strikingly illustrated by Job's memorable confession of faith, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Balaam adds indeed, "but not nigh,"—I shall behold him, *but not nigh*; and this fearful declaration, which the prophet of Moab was constrained to utter, is explained to us by St. Peter, who assigns to Balaam the mist of darkness for ever.* Further, at a period long subsequent to the victories and dominion of David, another prophet, anticipating by the Holy Ghost the second glorious coming of the Messiah, speaks of him under this same figure of conqueror of Edom. "Who is this that cometh from Edom, with dyed garments from Bozrah?" The answer is unequivocal. "I that speak in righteousness, mighty to save."†

* 2 Pet. ii. 12—17.

† Isa. lxiii. 1—3.

Thus, then, we have better authority than a Jewish Targum, for applying this prophecy of Balaam to Messiah : but no such events as those here foretold have ever yet taken place under Messiah. On the contrary, Israel is without a king ; her enemies triumph over her on every side ; and instead of doing valiantly, she is enslaved and oppressed to the uttermost.

The prophecy, however, shall be fulfilled, though it tarry ; and, unquestionably, it is calculated to excite in Israel the most exulting anticipations. Conquest, triumph, and enlarged dominions await her when her King cometh. The revolutions of states are great matters, and occupy the attention of the greatest men. Here will be the greatest of revolutions ! A people who are as beggars upon a dunghill, shall be lifted up, and made princes in all lands ; and they who are despised and trodden under foot of servants, shall have rule over the kings of the earth. Then, woe to those Gentile conquerors and statesmen who have oppressed Israel : they shall be fed with their own flesh, and they shall be drunken with their own blood : the cup of trembling, even the cup of the fury of the Lord, shall be taken out of Israel's hand, and shall be put into the hands of them that afflict Israel, and they shall drink it to the dregs.* But blessed shall they be among the

* Isaiah xlix. 26, li. 22, 23.

nations, who have had pleasure in the prosperity of Zion, who have prayed for the peace of Jerusalem, and loved and longed for the appearing of her King. "Surely there is no enchantment against Jacob, neither is there any divination against Israel. Happy art thou, O Israel: who is like unto thee, O people; saved by the Lord, the shield of thy help, and who is the sword of thy excellency! thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. Blessed is he that blesseth thee, and cursed is he that curseth thee."*

What then have the Jews reason to expect?

2. Let David the son of Jesse answer: let him answer who spoke of the things which he made touching the King, whose tongue was the pen of a ready writer. "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty, And in thy majesty ride prosperously, because of truth and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness

* Numb. xxiii. 23, xxiv. 9, and Deut. xxxiii. 29.

above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. King's daughters were among thy honourable women : upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear : forget also thine own people, and thy father's house ; so shall the King greatly desire thy beauty ; for he thy Lord, and worship thou him. And the daughter of Tyre shall be there with a gift ; even the rich among the people shall entreat thy favour. The King's daughter is all glorious within ; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle-work : the virgins her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought : they shall enter into the King's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."*

Here Messiah is spoken of as a Royal Conqueror, and also as the Husband and Father of his church. And the singular honour and beauty of his Queen and daughters, are celebrated in imagery taken from the splendour of an eastern court. By the Queen in this Psalm, Bishop Horsley understands the Jewish Church, exalted into pre-eminence above all

* Psalm xlv.

the happy daughters gathered from the Gentiles. What commercial nation in the last days may be meant by the daughter of Tyre, or how near to our own home the right interpretation may lie, I will not venture to conjecture. Certain it is, that a nation accustomed to send ambassadors by sea, is described by a prophet as sending messengers to a people scattered and peeled, and bringing and presenting that people as a gift to the Lord of Hosts, to the place of the name of the Lord of Hosts, the Mount Zion.* Certain it is, that we, of this nation, are accustomed to send messengers by sea : certain it is also, that now within the last few years, we have sent ambassadors for Christ to the Jews, a people scattered and peeled, and have invited them to return to their King ; but whether the distinguished honour of presenting them to the Lord of Hosts, on Mount Zion, is reserved for us or not, I dare not say. But for whatever maritime nation this honour may be reserved, the expectation of the Jews in the interim remains the same.

What have the Jews reason to expect when Messiah shall come ? Let David answer again : " He shall judge the poor of the people : he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun

* Isaiah xviii. *passim*. - See Bishop Horsley, in loco.

and moon endure, throughout all generations. He shall come down like rain upon the mown grass : as showers that water the earth. In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him ; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him ; all nations shall serve him. For he shall deliver the needy when he crieth ; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence ; and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba : prayer also shall be made for him continually ; and daily shall he be praised. His name shall endure for ever : his name shall be continued as long as the sun ; and men shall be blessed in him : all nations shall call him blessed.* Here again royal dignity, and universal dominion, are ascribed to Messiah.

What then have the Jews reason to expect ?

* Psalm lxxii.

3. Let Isaiah answer. Let him answer whose soul seems to be on fire with the anticipated glories of the latter days. To exhaust his oracle, indeed, would be to fill a volume, not to preach a sermon. But, behold a specimen of the treasures here laid up for Israel ! “ Who are these that fly as a cloud, and as the doves to their windows ? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel ; because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee ; for in my wrath I smote thee, but in my favour have I had mercy on thee ; therefore thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been

forsaken and hated, so that no man went through thee ; I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings ; and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob.”*

Is it possible for language to declare more distinctly the restoration of the children of Zion to their own land, and the dominion over the Gentiles, which shall be given to them under their great King, their Saviour, the Holy One of Israel.

What then have the Jews reason to expect ?

Time would fail me to tell of Jeremiah, and of Ezekiel, and of Daniel, and of Hosea ; of Joel also, and Zechariah, and all the Prophets who have testified of these things—who have pierced the thick clouds which hang over Israel, and discovered in the distance a Star of Hope, so bright, so brilliant ; that we should not be surprised, if those who are privileged to behold and appropriate the glorious vision, were to turn away with disgust from every intermediate object which would veil it from their view.

* Isaiah lx.

It is true indeed, that those same Prophets describe that Star as leaving the brightness of his glory, and dwelling for a season in great obscurity. It is true, that Moses delineates in types and shadows, the details and the efficacy of that earthly sojourn. This is the only resting-place for acceptance with God, to both Jews and Gentiles. This must never be forgotten ; and if I do not now dwell upon this, as upon the other branch of our great subject, it is not (I desire to be distinctly understood, it is not) because I undervalue it, or think, that it should be withheld in preaching to the Jews, Jesus crucified is the foundation of all : but, because there is not time to discuss the whole subject ; and I have chosen that branch of it which is usually neglected. It is true the Jews ought to have attended to the whole subject. It is true, that if they had attended to it, and traced with impartiality the steps of Jesus, they would have discovered unequivocal testimonies of his power, his glory, his Godhead. It was in the full conviction which flashed upon Nathanael's mind, under one of those testimonies, that he exclaimed, " Rabbi, thou art the Son of God ; thou art the King of Israel ! " Few, however, perceived his glory : accustomed for ages to anticipate with joy and pride the full disk of a meridian sun ; they naturally turned in disappointment from so deep and lasting an eclipse. Some doubted, and asked him, if he would at that time *restore the kingdom to*

Israel. Had he done that, they would at once have recognized him as Messiah; he would have worn the features which they were accustomed fondly to anticipate: but he checked their impatience, he refused to gratify their curiosity; yet, even then, while he concealed the time, he confirmed their expectations as to the fact, that the kingdom should, in the Father's appointed time, be restored to Israel.

Thus, then, we see what great things the Jews have reason to expect, a King and a kingdom. I forbear to attempt any description in detail of the manner in which this great King will manifest himself to his subjects, or of the nature, extent, and duration of the kingdom which he will establish upon earth. Many passages of Scripture which demand a literal interpretation, have been spiritualized into nothing. And yet many passages must in all fairness be acknowledged to be only figurative, even by the warmest advocates of the literal interpretation. Where to draw the line, and how to determine what is literal, and what is not, requires undoubtedly a deliberate investigation. And although, perhaps, infallible precision upon this point may not be obtained until the time is nearer at hand, yet enough may be obtained abundantly to recompense such investigation. This much in general is very clear: the children of Israel shall have dominion over the nations; kings and potentates of

the Gentiles shall bow submissive to their authority; and the everlasting Son of the Most High God shall be their King.

These are among the great things which the Jews expect. And if it be asked, what reason have we to believe that their expectations are well founded? the answer is, first, all that has been adduced from the Old Testament in proof of their expectations being scriptural, may with equal justice be applied to convince us, that such expectations are fully warranted, since we profess the same allegiance to Moses and the Prophets: and secondly, we have additional reasons, such as they have not, reasons supplied by the New Testament.

When the angel Gabriel was sent from God to the Virgin of Nazareth, of Galilee, to announce the birth of her son Jesus; his commission did not end there, but we find him adding these remarkable words: “ He shall be great, and shall be called *the Son of the Highest, and the Lord God shall give unto him the throne of his father David,*”*

When the high-priest of the Jews asked Jesus, Art thou the Christ, the Son of the Blessed? Jesus said, *I am*: but his reply did not end there; he

* Luke i. 32.

added, *Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

Other similar expressions, in reference both to his personal coming, and his reigning over Israel, might be added. But enough has been said to establish the point before us. And we must therefore repeat, that as the Jews have good reason to expect their Messiah in power, and dominion, and royal splendor; we have no reason to expect, that they will receive Jesus as the Messiah, if he be presented to them *merely* in his humiliation.

This leads us finally, and it must be briefly, to consider the good effects which may be anticipated, from setting these things fairly before the Jews. Only I would premise, that we do by no means rest the propriety, or rather the duty of adopting this course, upon our success in demonstrating a reasonable probability of the good effects which it will produce. If these things be contained in the Scriptures, then we are bound to set them before the Jews, even though we were unable to perceive the process through which any beneficial result would follow; yea, even though we apprehended an evil result. The Eternal Spirit, who dictated these

* Mark xiv. 62.

things to the Prophets, is a better judge than we can possibly be, and this should satisfy us, in fully following the Scriptures: but undoubtedly when, in addition to this, we can reasonably perceive the useful process, and anticipate the useful result, satisfaction is made more satisfactory.

The preaching of these things to the Jews, then, will, in the first place, silence the chief objections which they now urge against your Missionaries. They say to them, "That Jesus whom you preach, has not fulfilled the prophecies." This is true; for they preach only his humiliation, or at the farthest his resurrection from the dead. It is obvious, without any lengthened explanation, that the course I have been recommending would effectually meet this, and turn the objection against the objector. Secondly, the preaching of these things to the Jews would conciliate their favourable regards towards the New Testament. Seeing that the disciples of the New Testament were willing to acknowledge, and even joyfully to maintain, the coming glories of the house of Israel, their hostility towards the book, on which such views were grounded, would naturally abate. They now consider it as an enemy, trenching upon their privileges; but they would then learn to esteem it as a friend, conferring indeed upon others for a season, that inheritance, which they had considered their own exclusively, but at the same time, establishing upon them the final entail.

If, then, you wish to gain a fair hearing for the New Testament; if you wish to prevail upon the Jews to acknowledge Jesus Christ as the Son of God, the King of Israel, convincing them, that in Him all the prophecies have found, or will find their complete fulfilment: preach to them, and write to them, of his death indeed, and the one only refuge for guilty sinners, provided in his atoning blood; but do not stop there; preach and write also of his personal glory, at his second coming to restore unto them the kingdom, and of their glory under Him. Go forward boldly in this good work, ye standard-bearers for Zion, and in due time ye shall reap if ye faint not. Your cause is the cause of the Holy One of Israel. He will go before you, and he will be your reward. In Him is your strength for any real success. With Him it is a small matter to conquer by many or by few; and to this day he frequently deals with men, as he did of old with Gideon, sending away the thirty and one thousand and seven hundred men to whom victory seemed probable, and dispersing the Midianites by the three hundred, to whom defeat seemed inevitable. He uses means indeed, but more depends upon their nature, than their magnitude. The walls of Jerusalem will be better built, (though perhaps seemingly slower,) by a few workmen, who are Israelites indeed; than by any ungodly, however apparently promising co-operation of Sanballat, and the mul-

titudes of the Samaritans. Let the mind be in you, therefore, which was in Nehemiah. One humble praying soul, is of more avail in your work, than ten thousand liberal contributors of a vain spirit; for such a soul alone has access to the hand which sways the sceptre of the universe, and bends into obedient love, the hard hearts of rebellious men. We do not undervalue contributions, for we repeat, God works by means; but we sound a caution, which is peculiarly needful, at a time, when our Religious Institutions seem to be confounding their success with the amount of their funds, (as if there were any *necessary* connection between the two,) and when their loudest notes of triumphant congratulation, are those, which announce the acquisition of some human patronage. Seek indeed, my friends, by all lawful means, to enlarge the sphere of your exertions; but, as you value truly, the souls of the scattered children of Abraham, permit me to charge you, to keep instinctively in remembrance; that the giant foe of Israel was overcome, not by the noble captains, or the numerous host of Saul, but by the sling and stone, of the shepherd son of Jesse, who trusted in the living God.

So far, I have spoken freely, to the Managers of this truly interesting Society: and now, what shall I say more to this assembled congregation?

Men and brethren, and whosoever among you feareth God, hearken! The Jews had their season of trial; the long-suffering of God waited to be gracious to them; he had no pleasure in their death, but sent his servants the Prophets, again and again, to warn them, and call them to repentance. They hardened their necks, resisted every expostulation, disregarded every remonstrance, despised every promise, and at last, to fill up the measure of their iniquity, they rejected the Son of God, their King. They were cast off, with a tremendous overthrow, except the remnant according to the election of grace; for God did not cast away his people which He foreknew; (Rom. xi. 1, 2.) and the Gospel was given to the Gentiles. *Our* season of trial followed. It is now fast hastening to its close. God still bears with us in much long-suffering. He willeth not our death, but rather that we should be converted and live. But take heed to yourselves, dear brethren, earnest heed; there is but one Name under heaven given among men, by whom any of you can live unto God, even the Name of Jesus Christ. Repent therefore, and believe in the Lord Jesus Christ, to the saving of your souls, or else ye shall surely perish: for it is plainly written, concerning every one of you, that "he who believeth shall be saved, and he who believeth not, shall be damned."

The Jews fell by unbelief, and you stand by faith:

be not high-minded, but fear. Put forth your hands, and help this hallowed cause. To you we repeat once more, Jehovah works by means, and we solicit you to help us by a fresh supply of those means. I know that many such calls are now pressed upon you, and I feel deeply the late mysterious Providence, by which many hands, accustomed to be stretched forth liberally in this and kindred causes, have been emptied of every comfort, and some of even the necessities of life. But let this operate as a salutary warning upon those who still remain in prosperity. Let it keep them in continual remembrance, of whose is the silver, and whose the gold; whose also the rain and fruitful seasons, and whose the presiding hand which holds the state still solvent. Let all, from whatever source their substance is derived, honour the Lord God of the whole earth with the first-fruits of their increase. *Bring, saith the Lord of Hosts, bring your offerings into the storehouse, that there may be meat in my house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

Finally,—Pray for the peace of Jerusalem: they shall prosper who love her. Plead her cause with Him who loves her best; with Him who has promised, that with everlasting kindness he will have mercy upon her, although in a little wrath he has

hid his face from her for a moment. Pray that her harps may no longer hang silent upon the willows, by the waters of Babylon; but restrung to the praises of her heavenly King, may sound in joyful concert, Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord! Hosannah in the Highest!

1706

SERMON

PREACHED AT THE

PARISH CHURCH OF ST. CLEMENT DANES, STRAND,

ON THURSDAY EVENING, MAY 3, 1832.

BEFORE THE

London Society

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

BY THE

REV. WILLIAM JOWETT, M.A.,

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

SERMON.

2 CORINTHIANS III. 12—18.

Seeing then that we have such hope, we use great plainness of speech.

And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.

But their minds were blinded ; for until this day remaineth the same vail untaken away in the reading of the Old Testament : which vail is done away in Christ.

But even unto this day, when Moses is read, the vail is upon their heart.

Nevertheless when it shall turn to the Lord, the vail shall be taken away.

Now the Lord is that Spirit : and where the Spirit of the Lord is, there is liberty.

But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

THERE is one pre-eminently great subject which should ever form the character of the Christian minister's public ministrations, and of his private intercourse in every sphere of labour. The Apostle of the Gentiles, himself a converted Jew, and deeply anxious for the salvation of both Jews and Gentiles, has, in a single brief sentence, stated what this subject is. Writing to the Corinthians, he says, *I determined not to know any thing among you,*

save Jesus Christ, and him crucified. He, who through extensive regions, and under circumstances of great personal trial, preaches Christ, may often, like St. Paul, have his entrance in among a people with weakness, and with fear, and with much trembling; but with such a subject of discourse, comprehending a view of all the wants of man, and all the abounding mercies of our God and Saviour, he may well decline every effort to win men by mere excellency of speech, mere enticing words of man's wisdom. He may safely rest all his statements, all his arguments, all his persuasions, upon this basis, *the demonstration of the Spirit and of power*; that is, upon the display of the energy of the Holy Ghost; and he, who thus simply preaches Christ, may confidently expect that the faith of his spiritual children will be an established faith, standing, not in the wisdom of men, but in the power of God.

It has, however, pleased the Author of Revelation to give, in the different parts of Scripture, a certain variety to the modes of illustrating the great theme of Man's Redemption. The whole History of the Jewish People has a most especial bearing upon this subject. All their Religious Ordinances, their Government, their temper and conduct; their glories and their chastisements; their one great national sin, followed by their long-protracted national degradation, and yet hereafter to be eclipsed by their future conversion and restoration—all tend to display the glories of the Gospel. In conformity with this amazing train of events, the very idiom of the language of the New Testament is constructed. Every where we see that CHRIST IS PREACHED. He is set forth to us in his Character and Offices, in the experiences of his people, in the indignities suffered by the Church Militant, and in the spiritual honours of his Kingdom triumphant. With what enlargement of mind the Apostle Paul viewed this subject is most evident from the

whole of that portion of his writings, from which our text is taken. In his first Epistle to the Corinthians, he had already represented Christ as the sole foundation ; in this second Epistle he further illustrates his doctrine by way of comparison and contrast. May we be enabled to bring to the study of this passage humble, teachable minds ; and while we search diligently what that is, which the Spirit here testifies, may we be led to discover with clearness, that the testimony of Christ is the spirit of all preaching, of all prophecy !

From our Text we may draw three chief **DOCTRINAL VIEWS**, directly bearing upon the object of the Society for which I have to plead, and leading us afterwards to important **PRACTICAL INFERENCES**. We may remark here, in reference to the doctrine of our text,

I. A CONTRAST DRAWN BETWEEN JEWISH DARKNESS AND CHRISTIAN LIGHT.

II. THE FACT STATED, THAT DARKNESS YET REMAINS UPON THE JEWISH MIND.

III. THE FUTURE REMOVAL OF THAT DARKNESS PREDICTED.

I. We remark here A CONTRAST DRAWN BETWEEN JEWISH DARKNESS AND CHRISTIAN LIGHT.

The expressive language of our text is drawn from a well-known portion of Sacred History. When Moses came down from the Mount, where he had a second time passed forty days in converse with the God of Israel, his countenance shone so brightly that the people were not able to endure the sight of it ; he therefore put a vail on his face while he talked with them. In the application of this fact, by way of simile, to the subject upon which the Apostle was treating, the vail in one part of the passage

appears to allude to the obscurity of the Mosaic dispensation itself; while in another part it evidently refers to a darkness resting upon the minds of those to whom that dispensation was given. The vail, therefore, may here be considered as being THAT, in general, which occasions an obscurity in the intercourse between God and man; whether such obscurity arise from the dark nature of the revelation which God himself presents, or from a purblind state of heart in those who are the recipients of a divine revelation. The removing of the vail may express, either the clearing up of a dark revelation by the fuller development of its mysteries, or the clearing of the heart from all its dulness and blindness in the perception of divinely revealed truth. This mode of interpretation presents, then, to our minds FOUR possible cases. For, either there may be an obscure revelation falling upon a dark heart—(which was the case of those, who when they received the Mosaic Law, could not stedfastly look to the end of it :) or, secondly, there may be a bright revelation lighting upon a dark heart—(which is the case of all those unbelieving Jews to whom Christ is preached in vain :) or, thirdly, there may be an obscure revelation falling upon an enlightened heart—(as was the case with Abraham, who, with little knowledge, yet rejoiced to see the day of Christ; as also, in fact, was the case with all the Old Testament Saints from the earliest Patriarchs down to Simeon, and Anna the Prophetess :) or, finally, there may be a bright revelation shining upon a spiritually-enlightened heart; which is the case of all converted Jews and Gentiles, upon whose regenerated hearts the light of the glorious Gospel fully shines.

No man was ever better prepared to speak on this ample subject than the Apostle Paul. If we except the third of these possible cases, he had had the experience of all the remaining three. In his earlier days, previously to the death of Christ, he had been darkly educated in a

dark dispensation. As he had not attained to a spiritual understanding of the Law, consequently, when the bright revelation of the Gospel first broke forth, his dark heart, for a season, resisted and repelled it. At length, the sovereign grace of God removed the scales, as it were, from the eyes of his mind; the light of Christ from heaven shone down upon his regenerated heart, and his whole body became full of light.

With a sure step we may follow the guidance of such a Master, while we recur to the topics which have been already announced in their order.

The Law, St. Paul declares to be, in its own nature, good. *The law is holy, and the commandment is holy, and just, and good.* That darkness upon the law, to which he in this chapter alludes, consists in the circumstance, that the Law does of itself, (when taken apart from the Gospel, which is its proper end,) minister only to the conviction of sin, and the condemnation of the sinner. The moral part of the Law of Moses is in reality to us, no less than it was to the Israelites, a ministration of death:—while to them, all the positive institutions of the Ceremonial Law still further multiplied occasions of transgression, and left them, as we also are left by the Law, without any possibility of being justified by works. Yet these very Ceremonies conveyed significant, although obscure, notice of the true method of relief to burdened consciences. But in this most important of all points—the doctrine of man's acceptance with God through a Mediator—how affecting is the contrast between the two Dispensations. Not that the Law was herein contrary to the Gospel, but it was dark. It led to Christ, but it was not Christ himself. It had a shadow; not the very substance. It was the way; not the end. Hence it was that the conscience of those who attended the legal sacrifices could never feel that sin was taken away by these:—

something was wanting :—and the worshippers who rested in these, not looking to the end, even Christ, would fall into a habit of going about to establish their own righteousness, not submitting themselves to the righteousness of God. Hence also, the carnal mind of the multitude of Jews, conversant with so many costly and imposing ceremonies, would scarcely muse of such a doctrine as that of the influences of the Spirit. *Ye do always resist the Holy Ghost*, said Stephen to those of his day ; *as your fathers did, so do ye*. But the Gospel, especially as the understanding of it was conveyed to the Apostles on the Day of Pentecost, reveals most clearly the person, office, and operations of the Holy Ghost ; and, on this account, as well as others, it is pre-eminently styled, *the Ministration of the Spirit*.

But a more surprising blindness of heart there is, which we shall now proceed to consider, while we view this people as still in darkness, although the light has shone upon them for a far longer time, than the obscurer dispensation of Moses was permitted to subsist.

II. We remark from our Text, that DARKNESS YET REMAINS UPON THE JEWISH MIND.

Even unto this day, when Moses is read, the vail is upon their hearts. The vail here spoken of is a vail resting upon the mind of the Jews, not upon the Revelation of God. Christ has not obscurely revealed his doctrine. He, beginning at Moses, and all the Prophets, expounded in all the Scriptures the things concerning Himself. Neither have his Apostles and Ministers spoken dark things : *seeing we have such hope, says St. Paul in the name of all the rest, we use great plainness of speech ; and not as Moses, which put a vail over his face*. Yet, notwithstanding all this perspicuity in the doctrines of the Gospel, and this plainness of

speech in its Ministers, *even until this day*, (even thirty years after the commencement of the Gospel, thirty years that the Gospel has been proclaimed in the Temple, and in so many Synagogues of various cities by Peter the Apostle of the circumcision, by the others, by myself, by Apollos, and by hundreds of converted Jews,) still *the same vail remaineth untaken away in the reading of the Old Testament*, though that *vail is done away in Christ*. And, we may add, now for sixty times thirty years the same vail remains upon the heart of that people.

We propose to consider the causes of this unspeakably awful fact. External circumstances, concurring with the natural corruption of the heart, and both these employed and worked upon by the god of this world, are the causes by which it is to be accounted for. And in every part of this investigation we shall find the history of St. Paul's experience to be a clear confirmation of our views.

The most deeply rooted evil of our fallen nature, is, Pride before God. It is this which impels the ignorant to go about to establish their own righteousness. We might suppose that the simple challenge, *Did not Moses give you the law, and yet none of you keepeth the law?* would have sufficed to batter down the self-righteousness of the Jew; but the foundations of pride are too deeply laid in the human heart. Hence their scorn of all other nations, to whom, in fact, their Law was not primarily given of old, although proselytes might adopt it; and to whom, since Christ appeared, it was never more intended to be offered as a proselyting religion. Hence their pride of religious ancestry, and their fond conceits of what the name of Abraham, the friend of God, would avail them. Hence their ecclesiastical haughtiness, their punctilious stickling for the name and the seat of masters, their eagerness to receive honour one of another, and to this end doing all their works for to be seen of men. Hence

their substitution of mere ceremoniousness for pure heart worship, as though God would be pleased, as they were, with lip service, and hollow courtesies, and tithes of paltry herbs, instead of justice, humility and love. Hence also their captious indignation, which our Lord has so well illustrated by the peevishness of the self-spoiled elder child who would not "*come in*,"* and which was manifested by a bitter enmity to the Gospel, ever augmenting, in proportion as the Gentile Christians understood the mind and will of God better than they. Hence, in brief, that fiery, murderous zeal for their own opinions—(so the New Testament history records it)—ever prompt to watch the moment when either the iniquity of the magistrate,† or the tumultuousness of the rabble,‡ or the cupidity of the bribe-receiver,§ or the diabolical compact of the assassin,|| might serve to abet their purpose.

Surely Pride in Religion is the thickest of all veils upon the heart. And by this Satan works. For he, a liar in all things, and most so when he would seem to speak upon religious truth—he, a murderer at all times, and most so when true religion presses hard upon his kingdom—he, enemy of God and man, placed himself from the beginning fully against the Gospel, as he formerly had done against Man's first estate of innocence. But he was not unseen, or unresisted, or undenounced by the great Apostle to the Gentiles. Of him, as having power to darken the hearts of men, St. Paul thus speaks: *If then our Gospel be hid*, if unbelieving Jews, or others reject this alone acceptable righteousness of God, *it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.*

* Luke xv. 28.

† Matt. xxvii. 17—24.

‡ Acts xvii. 5—13.

§ Matt. xxvi. 15.

|| Acts xxiii. 12, 13.

Among the slaves of this religious pride, St. Paul, in his Epistles to Timothy and to the Philippians, acknowledges himself to have been chief. Untainted Hebrew lineage, early initiation into the theology of the Temple, strictest discipline, eminent proficiency, foremost party-spirit, blind devotion to the learned, reputable, wily Gamaliel, (who, notwithstanding his politic tolerance at the commencement of the Gospel, probably did not afterwards protest against the letters-patent of persecution issued against Damascus; and who, probably, more than any other man, was lord and master of the studies, the purposes, and the very conscience of young Saul of Tarsus;) add to all this the pure and blameless morals of this young man!—and what more could be added to make the proud formalist, the stiff bigot, the persecutor-on-principle? All this Paul had been; and he often remembered it afterwards with anguish of soul; and he has left the memory of it on record, the Holy Ghost so willing and directing it, that every Jew, every Gentile, might know, that guilt and danger of the very darkest character are comprehended in that term, *the veil upon the heart*.

And if we further notice, that, besides this inward working of the heart against the Lord and against his Christ, there has been also for these many centuries a re-action against the oppression, cruelly inflicted by Christian and other nations upon the Jews; we may well understand how the Malignant Spirit has been permitted to kindle up all their prejudices into settled resentment and hatred.

Nor, once more, must we forget, that this blindness of Israel is judicial, the punishment of their many sins, of their resistance to the Holy Ghost, and their having counted the blood of the covenant an unholy thing. It is an awful answer to that imprecation uttered by them

at the mock-trial of our Lord, His blood be upon us and upon our children!

Nevertheless when it shall turn to the Lord the vail shall be taken away.

III. The Apostle here predicts **THE REMOVAL OF THE VAIL FROM THE HEART OF THE JEWS.**

This he does, not by the announcement of any new Revelation, not by the intimation of any extraordinary or miraculous agency, but by a clear and animating exposition of the doctrine of the Work of the Spirit, as it has been understood by all true believers of every age; *for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.* Here, then, is the promise upon which this Society grounds all its hopes and all its exertions, the promise of the Spirit.

By whatever means (whether ordinary, or in the greatest degree extraordinary,) it may please God to bring about the accomplishment of his purposes, concerning the final restoration of Judah and Israel to their ancient land; we have no reason to look for any thing else to effect their conversion, than to the Spirit of grace blessing the means of grace. Higher we need not, higher indeed we cannot, look than to the immediate operation of the Holy Ghost upon the heart. *When He is come, He shall reprove the world of sin, of righteousness, and of judgment.*

As the Spirit of Christ is here affirmed to be the Agent of this work, so is the nature of his operation described. It will consist in the turning of the heart of the Jewish people to the Lord. The will itself to turn, is, in the

first instance, the gracious work of the Spirit. So it is described by the Prophet Jeremiah, *There is hope in thine end, saith the Lord, that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus : Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke ; turn Thou me, and I shall be turned !** Thus moved and brought round to a disposition, the utter reverse of that which is at present manifested by the Jewish nation, they will turn from sullen suffering to godly mourning ; from formality, to spirituality ; from self-dependence and self-justification, to self-abasement and self-renunciation ; from hatred of our Lord Christ, to a believing and adoring love of him ; from sordid earthly views, to heavenly hopes, and tempers, and pursuits.

And is not this a blessed change to contemplate ? It is called LIBERTY. *Where the Spirit of the Lord is, there is liberty.* Without this emancipation, the Jews will ever remain in every land—as I have seen them in that very land which is to be again their own—the weary, yet submissive, drudges of sin. Man, without a motive, without the right motive, (and there is no right motive on earth, but THE LOVE OF CHRIST,) man without this motive is such a heartless being, that he lies down in his shame, and dares not shake his fetters, lest they should gall him the more. He makes no effort to be free. So the Jews, with the glorious promises in their hands, and on their lips, yet, till Christ gives them his Spirit, receive no strength to act upon them. But when *the Spirit shall make them free, they shall be free indeed*—Free to breathe, free to bestir and rouse themselves, free to glory in the cross of Christ, and to suffer for his sake, free to take a noble lead among the nations, in every work of usefulness and mercy !

* Jeremiah xxxi. 17, 18.

The progress and the perfection of this work of the Spirit are described by the Apostle as being truly glorious. Gazing, as in a mirror, upon the unveiled face of Christ, the soul beholds the harmonizing glory of all the divine perfections, and becomes itself partaker of the very same image, which it there gazes upon with rapture. The believer, thus changed, has not only the inward seal of the Spirit, bearing witness with his spirit, that he is one of the sons of God ; but he shines forth also to all around him with beams, as it were, of heavenly grace derived from God in Christ. So shone the face of Moses ; but the bleared eye of the children of Israel, dim with Egyptian bondage, could not look upon it. But when the Spirit shall have breathed life into the children of Abraham, then, in the intimacy of Christian communion, the very countenance of every believer shall bespeak the freedom, purity, and serenity of his spirit ; and all his brethren, Jew and Gentile, **ALL ONE IN CHRIST**, shall own the heavenly token, and turn with united hallelujahs to adore the Giver of life and peace. *We all*, says the Apostle, speaking of believers thus renewed, *are changed into the same image, from glory to glory*. This believing view of the glory of God, shining forth in Christ, changes the soul from glory to glory ; till, in heaven, seeing Him face to face, *we shall be like Him, for we shall see Him as He is*.

Such are the **DOCTRINAL VIEWS** of our Text ; such their application to the ancient people of God. And who, that meditates on what the Jews now are ; on what, through grace, they might be ; and on what, according to the sure word of prophecy, they will be, but must, from his heart, exclaim, God be merciful unto them and bless them, and lift up the light of his countenance upon them, through Christ !

The **PRACTICAL INFERENCES**, that follow close upon this subject, now demand our attention.

I. Our first Duty is EARNESTLY TO IMPORE ON BEHALF OF THE JEWS THE OUT-POURING OF THE HOLY SPIRIT.

The conversion of the Jews is, we have seen, the work of the Spirit, in the same sense as the conversion of any one individual is His work. That stupendous work of mercy, which will be so much the greater in proportion to the aggravated guilt, and the deep depression of this people, is to be sought for by earnest prayer—prayer, that He would remember his promises; that he would magnify his grace; and that, through their conversion, he would extend the bounds of his kingdom to the uttermost parts of the earth. Even St. Paul, who by the Spirit of Prophecy was instructed that *blindness in part*, (and at that time it was in great part,) had *happened unto Israel*, yet did not therefore restrain the Spirit of prayer on their behalf; for the saving of ONE soul is worthy all the prayers that we can offer up, and far more. How did he long for their conversion, labouring and suffering for it! And he has left us on record his counsels and example, to shew us how the Church should at all times pray and labour for this end. *Brethren*, he says, *my heart's desire and prayer to God for Israel is, that they might be saved. I have great sorrow and continual heaviness in my heart for them.* If he so prayed, at a time when, at the utmost, only a remnant was to be granted in answer to the Petitions of the Church; how much more should we be stirred up to pray, when we reflect that probably the hour is not far distant *when all Israel shall be saved*? For so many hundreds of years the members of the Church of Christ seem to have been praying with the object of their hope at a distance. We, of this day, now apprehend that *the set time is well nigh come*; and we should therefore press forward with believing prayers to seize the promise on its closer approach, and not defer the beginning of our supplications till we actually perceive the commandment for Israel's deliverance gone forth—although in this, as in every other

instance of God's mercy, we have reason to expect that His grace will be far more speedy and abundant, than all our desires and supplications for it.

II. We may remark, secondly, that when our prayers may appear to have been in some measure answered, and candidates for baptism offer themselves from among the Jews, WE SHALL STILL HAVE NEED OF THE ASSISTANCE OF THE HOLY SPIRIT IN JUDGING OF THEM; AND, SUBSEQUENTLY, IN LEADING THEM ON IN THE CHRISTIAN COURSE.

The God, whom in this most important matter we desire to serve, is a God of Truth and Love. These are, therefore, the dispositions which *we* ought to cherish towards the Jews; and they are also the dispositions which we should look for and require in professed Jewish Converts. When it is considered that deceit is natural to every man's heart, and that by a state of oppression men are commonly driven to use deceit as their supposed last resource, both for protection and maintenance; we shall not be surprised to find this characteristic exhibited to a lamentable extent in this scattered and oppressed people. Not in worldly, but even in religious matters, it has been our painful duty to discover this. In fact, where deception has been long imbibed, practised, and even acknowledged, as a necessary principle of action, there, even though light and truth may partially begin to gain admittance, yet an evil bias of the heart will linger for a considerable time.

Still, love is patient; *suffereth long, and is kind; beareth all things, believeth all things, hopeth all things, endureth all things*; and if we truly love the souls of the Jews, we shall manifest an unwearied patience, however we may be tried by them, remembering always our own innumerable failures, and still aiming to bring them to the knowledge of the Messiah.

But we must not hide from ourselves one important practical question, on account of its difficulty. How far we are to *help* converts; and at what point, or in what degree, they should be required to help themselves, is that complicated question to which I now allude. Probably it would be found impracticable to give a specific answer to that question, such as would meet all cases: they are to be met only in detail. But we may very properly invite the constant attention of all the agents of this and other Missionary Societies to the subject. Those, especially, to whom is confided the charge of receiving converts, should watch perpetually over the **EVIDENCES** which they give of a disinterested, laborious, modest, and teachable spirit. It is, indeed, obvious that the Jews' Society has, in this respect, to contend with one peculiar difficulty—or rather, with two difficulties of one and the same kind:—for its Missionaries, at most of their stations abroad, are themselves often required to move from place to place; and their converts also, after the custom of that scattered people, are not unfrequently migrating from one city or country to another. In this, however, as in every other matter, we have the promise of that wisdom which is profitable to direct. If we serve our Master with a single eye, he will doubtless in his own good time raise up sincere Jewish converts in great numbers, to glorify his name, and to gladden the hearts of his servants.

Neither should we forget that Jewish converts will probably become, one day, the ablest and most affectionate Teachers of the Gentiles. Instead of over-acting, therefore, a spirit of caution and mistrust, we should be observant of every thing in them worthy of praise and imitation; regarding them as brethren of the same family, the law of which is Love.

III. Upon the third, and concluding point of Duty

I would remark, that it is of the greatest moment TO OBSERVE THE SIGNS OF THE TIMES, THAT WE MAY BE READY TO ACT WITH ADVANTAGE IN BEHALF OF THE JEWS.

We may notice the FOUR following circumstances in reference to this end.

(1.) The first of these may very briefly be mentioned; namely, *the Persevering efforts of this Society*, and the *continued support of its labours* through the liberality of the Public.

When the numerous difficulties, through which this Society has had to struggle, are considered, it may certainly be regarded as a token for good from God, the disposer of all hearts, that the Society still holds on its course, nay, even extends its labours further and further; and in many of its establishments flourishes. Nor should it be passed over in silence, that by other kindred Institutions established in this country, on the Continent, and in America, expressly for the benefit of the Jews, evidence is clearly given that this singular nation has become an object of increasing interest. We blush for the persecuting spirit of past ages; we rouse ourselves from the apathy of our forefathers. There is plain and abundant proof, that the conversion of the Jews is an object deeply rooted in the hearts of pious Christians. Our study of the Scriptures, our conversations, our prayers and intercessions, are often directed to this part of the great field of the world. That this encouragement may every year become stronger and stronger, should be the subject of our fervent prayers; that it has never hitherto failed, may well draw forth our humble and hearty thanksgivings!

(2.) A second mark of the present age, (speaking now

of a period of about thirty years,) is *the increasing attention given to the subject of Hebrew Learning.*

How far this is the fact, might be made apparent from considering the great number of books which, during that space of time, have been printed in England, in Germany, and in America, designed to facilitate, even in a popular form, the study of Hebrew. It may further appear from the gradual revival of Hebrew Studies in our Universities. Connected with this, we may notice the call for direct Clerical Education, which has been urged in reference to the rising generation of Students for the Sacred Ministry;—a subject which, in these days of ardent enquiry, will not soon be suffered to slumber;—a subject more deeply touching the sound and essential revival of Religion in our land, than almost any other which could easily be adduced. Nor can I permit myself to pass unnoticed the progress of opinion and of events in a kindred Institution to this, THE BRITISH AND FOREIGN BIBLE SOCIETY; where the desire to obtain Versions of the Sacred Scriptures from the Original Hebrew, as well as from the Original Greek, begins growingly to be felt;—an object of deep consequence to the interests of the Gospel generally; but one, which it will require large stores of varied erudition to bring to a mature accomplishment.

It is true that in referring to these evidences of attention to Hebrew Learning, we are speaking of large measures, such as ordinarily demand much time for their development and execution. Perhaps it would not be inaccurate to say, that a hundred years ago, it would have taken a century to move the public mind upon such topics as these; or, perhaps, even fifty years ago, it might have required half a century. But the slow advances formerly made from a single cause to its own solitary, proper result, are not to be compared to that accelerated rapidity which so peculiarly characterises the present period of

the world. This may not improperly be termed an AGE OF CO-OPERATING CAUSES. Throughout the whole world, causes, which hitherto seemed to work singly, and therefore feebly, are now uniting their action, and producing consequences more diversified, and in a ratio higher, both for good and evil, than it would be possible to calculate. At such a crisis, how to draw together the greatest number of moving causes, and direct them to the best ends, is a noble study for the Christian.

In reference to the Conversion of the Jews, the bearing of these remarks is sufficiently evident. Grant only this one point, that the study of the Hebrew Old Testament is likely to be in great demand, and we have at once the chief and most numerous masters of that language, the Jews, brought again within the sound of that divine precept, *Search the Scriptures*. THEIR aid WE shall need; and while we study, with their assistance, the writings of Moses and the Prophets, they (through the medium of this Society, through the medium of the young Christian Students of our various Churches, and through the medium of the new and redoubled labours of Bible Societies,) will be brought to see how truly those lively oracles testify of Christ. The very mode by which, in part, the evangelization of the Gentile world is likely to be accomplished, will thus attract and fix the eye of the Jew upon his Bible, upon his Messiah.

I am not here sketching some mere literary project. The views which I would offer are essentially of a religious nature; while the topic of Hebrew Learning occupies, though a necessary, yet only a secondary and tributary place. It is not unworthy of observation, that at the time of the most memorable revival of religion among the Jews as a nation, the Providence of God had raised up, not only a sagacious and self-denying Nehemiah for the civil benefit of the returning Tribes of Judah

and Benjamin; but an Ezra also, a ready scribe in the law of Moses; probably at first the ripest Scholar, and afterwards the unrivalled Master of some *School of the Prophets* in a sequestered spot, fast by the waters of Babylon;—a man of faith, of fasting and prayer;—a man of Divine Learning, upon whose labours rests the authority of a large portion of the Canon of Holy Scripture. And, may not some *Christian Ezra* be even now preparing by the gracious Head of the Church, to direct the use of those very Hebrew Scriptures, for the combined benefit of Jews and Gentiles? Some one, who shall *give attendance to reading*; whose powers of sacred criticism, adorned by the grave, meek graces of the Christian character, might win the affections, as well as guide the pursuits, of many youthful students?

(3.) Another very remarkable sign of the present age, is the fact that *the light of the Gospel is gradually making way in Mahomedan Countries*; partly by direct means, and partly by the removal of those obstacles, which hitherto have for many centuries obstructed, or excluded it.

The importance of such a fact in reference to this Society is evident. For one great and fundamental error of Mahomedanism is that, which the Jews have in common with them; viz., the denial of the deity of our Lord Jesus Christ. The more extensively, therefore, this controversy is moved, provided it be conducted on proper grounds, and with a Christian spirit, the more full will be the store of argument, by which the inquiring part of the Jewish people may be brought to the knowledge of the truth as it is in Jesus.

In Mahomedan Countries there are at the present moment the following very remarkable concurring circumstances. First, The Scriptures are now presented to them in their

four principal languages, Arabic, Turkish, Persian, and Tartar. Next, Christian Missionaries are settled in, or near, many of their principal cities, often enjoying the opportunity of conducting religious conversations and discussions in a friendly spirit. And thirdly, The bigotry of Mahomedans appears, although slowly, yet pretty surely, to be giving way; partly to a spirit of utter Infidelity, partly to the desire of general improvement, partly (and not least) to the powerful restraints of Divine judgments, visiting them with external and with intestine wars. We may add to all these circumstances, the hopeful and encouraging fact, that a purer knowledge of Christianity is gaining ground in those Christian Churches in the East, which are more or less mingled with the great body of Mahomedans. In proportion as the Greek, the Coptic, and the Abyssinian Churches are truly revived, A WIDER STANDING-PLACE will be afforded in those regions for the conduct of all useful measures.

Nor is it irrelevant to observe that simultaneously with these circumstances there has sprung up in this our own country a more than ordinary zeal for the fundamental doctrines of the Gospel. There is throughout this country an increasing number of inquirers, asking, *What is Truth?* We bless God for this:—we regard it as his gracious work.

But we feel that it constitutes a loud call to us to put on the WHOLE ARMOUR of Righteousness and Truth. For it would be a great mistake to suppose that in one point, only, the opinions of the people of this land are unsound, or defective. There are many doctrines of Scripture of the most vital character, which are either wholly disbelieved, or else admitted without any practical influence upon the professed believers of them. Such doctrines are, The total corruption of fallen man; his utter inability to turn himself to God, or to do any good thing of

himself; the inadequacy of what is called Human Virtue; the doctrine of the glorious Person and Work of Jesus Christ, the Son of God, and Son of Man; the necessity of Spiritual Regeneration; the duty of being not conformed to this World; the certainty of the Eternal Punishment of those who die unconverted. Upon all these subjects, multitudes of our countrymen, high and low, rich and poor together, are extremely ignorant; multitudes more, if professedly sound, are yet lukewarm:—and, besides, there are not a few, who are most bitterly and deliberately hostile to nearly the whole of the truths of Revelation; devoted servants of this world, and enemies to God.

To meet the opening exigencies of the times by an abundant circulation of the Scriptures, and by a reverent and profitable use of them when circulated, it would seem to require that the Standing Ministry of the Church should be endowed largely with the knowledge of the Truth and the Spirit of Love. Next to their affectionate and learned labours, we look to the lives and conversations of individual Christians. We then look outward beyond the limits of our own little Island, to the operations of Missionary Societies:—and most earnestly do we hope and pray, that this moving of all the great truths of Christianity in our own land may have a direct tendency to the conversion of Mahomedans and Jews. I name them both together, as sharing in a common opposition to one main Doctrine of the Gospel.

Oh! that in the work lying before us, neither error, nor bitterness, nor power, may be permitted to confound the best desires of the servants of Christ! And may it please God to make this Society one of his chief instruments of so *speaking the truth in love*, that human passions and infirmities may cease, the faith be established, and Christ exalted everywhere, both by Jew and Gentile!

(4.) But there is another most portentous sign of the times to be seen in *the general shaking of the nations around the Mediterranean*; leading the minds of Christians to expect the *Restoration, as well as the Conversion of the Jews*, at no very distant period.

Looking at the countries around the Mediterranean, what a spectacle of guilt and wretchedness do we behold! Popery, Mahomedanism, the debasing superstitions of the Oriental Churches, Barbaric wildness—all these in their turn meet the eye, as it glances in every direction of the compass from yonder little watch-tower, in the centre of the Mediterranean, the refuge of a shipwrecked Apostle.* Especially we remark, that the whole line of surrounding coast, with all the adjacent regions to a vast depth, has for more than a thousand years been under the tyranny of the two great Antichrists:—nor was it till the opening of the present century that a faint glimmering of BIBLE-CHRISTIANITY was to be seen in the British possession of Malta. From that highly-favoured island (for so I hesitate not to call her, though she knows not as yet her blessedness, and prizes not the thousands of copies of the Scriptures, which annually pass through her hands,)—from that small but invaluable spot, when we gaze upon three surrounding continents, the whole of the Old World, what an epitome of all that prophets have pictured may we there study, down to the very minutest particular! Vain Popish oblations; pretended religious feasts, of which God is weary; hands full of blood or bribes; princes and priests rebellious, and companions of thieves; tongues muttering perverseness; words of falsehood uttered from the heart; justice standing afar off; truth fallen in the street, and the righteous man

* Bochart, in a learned criticism upon the name of *Malta*, proves with tolerable clearness, that it is an old Phœnician word, signifying, *a Refuge*. Such that island really must have been to the venturesome Navigators of Antiquity.

counted for a prey—a huge Babel of sins, and abuses and miseries, without any cure applied to them; is the true picture of all that immense crowd of nations. If this was but dimly perceived fifty years ago, it is no secret now. I fear we may say, of all those parts of Europe, Asia, and Africa, that (if we except *a very small remnant*) all there is wrong: every thing as it ought not to be. And the rising light of opinion, and resolute religious purpose is forcing its way into these dens of vileness. There are multitudes, now, in Rome and in Constantinople, who fear not to ask, Who and what are the Pope and Mahomed? What can *they* do for perishing sinners? They are, in fact, the *cause* of the perdition of souls!

And all this feeling will probably go on faster and further, than our eyes have ever yet seen public events move. I will not attempt to analyse with any minuteness either facts or prophecy; I would let facts and prophecy mutually explain each other, as time travels on: but, up to this hour, they jointly teach us, that a scene of mingled conflict is quick opening upon the world. INFIDELITY, too, with a rude and hasty hand, snatches aside the curtain that formerly screened hypocrisy, superstition, and secularity; and hurries forward with the offer, after her manner, to set all things right.

In the midst of this vast amphitheatre of nations, the people of Israel spread their race in every part. They have at all times been acted upon; and in every future movement they will be more and more ready to act now on others. In former ages, oppressed by all, and seeming to exist only for, and by, filthy lucre, they have lived in a state of stagnant misery. When once that general movement shall prevail, in the midst of which their Restoration will probably take place, misery—theirs and others'—will be seen, not stagnant, but like the raging of many waters. We are clearly led to expect

that their oppressors will be overtaken by unsparing judgments. Towards Jerusalem once more will the gathering of armies be. That city, of which I can affirm as an eye-witness, that it is indeed beautiful for situation, and worthy to become again the joy of the whole earth ; —that city, with all the naturally fertile scenes of Judæa, now lying almost waste, has yet more fearful sufferings to undergo, than have hitherto been recorded in history. Before her pastures shall again be clothed with flocks—before her valleys shall be once more covered over with corn—before her furrows shall be settled, and made soft with showers—is there not reason to believe that her soil will be fattened with blood?—that a loud voice will be heard by all the fowls in the midst of heaven, crying, *Come and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great !* Alas ! even we of this generation may have cause to cry out, *Who shall live when God doeth this ?*

With such awful prospects before us, as the eye lights upon a Society like this, for which I now plead, we are led to ask, “What will be your office amidst the general rout and tumult of the nations ?” Your office ever will be, to speak peace by Jesus Christ ! Christ comes to take to himself his great power on earth : speak, then, peace in his name ; for he is a merciful Prince, first being King of Righteousness, and after that also King of Salem, which is King of Peace. Especially this Society, and every servant of Christ, will then have to look with an eye of most anxious compassion towards the Jews ; for they, when plunged into these scenes, will probably be found foremost in sufferings, and in resentments—foremost in sufferings, until rescued by an Almighty Arm ; and foremost in resentments, till changed and made par-

takers of the meekness and gentleness of Christ; for even a worm, if trodden upon, will turn against the foot that crushes it—much more the spirit of that high-minded people.

In the tumult of malignant passions let loose by war, a Religious Society like this, with all its Missionaries and Agents, should cry aloud in the language of Christ, **LOVE YOUR ENEMIES!** Let all converted Jews learn the lesson, to every human heart so strange—**LOVE YOUR ENEMIES!** Love the Turks, the Arabs, the Romanists, the civilized, the Barbarians! Love, forgive, pity, pray for your oppressors! Love them, as Christ loved a rebel world, and prayed for his murderers. Unless this spirit be poured into the hearts of men, the judgments coming upon the Levant will probably be desolating beyond all power of alleviation.

The call, moreover, comes with peculiar force to us of this kingdom. Our present national trials, which are neither few nor small, appear to have been sent in order to soften and predispose our hearts to pity all suffering people. We long have been, and in a great degree still are, a proud, selfish, and hard-hearted nation. Cities of luxury are ill prepared for that shaking of the nations, which may suddenly come upon us as a snare. But a country, chastened and repenting, will meet a period of general calamity in the world with a spirit of resignation and of holy activity. Religious Societies have long been teaching us this one doctrine, that every man who possesses, or who can earn, more than he wants, should make himself a banker and steward for the poor: and it is thus far the prerogative of THIS Society, that it directs our eyes to those in Germany, in Poland, in Turkey, in Syria, in Africa, who are among the very poorest of our race. Above all, let this subject, the Conversion of the Jews, turn our thoughts to Christ—to Him, who for our sakes

became poor, that we through his poverty might be rich ! For it is on Him, whom they have pierced, that they, when converted, will look ; and it is like Him that every Missionary must be, who would seek the welfare of that people—poor in spirit, and self-denying in his daily life. Christ is every where ; He is all in all in this subject ! Then let us thank Him that this Society exists, to remind both the Jews and us of Him ! Let us pray that we may all imbibe His Spirit, and that he would bless the labours of all his servants in this good cause. Let us hail Him with Hosannas, as He advances to take to Himself his great power and reign among us, casting down all enemies. The heart of the sweet Psalmist of Israel has indited good words on this subject, expressing what mere human language never could have attained. Let us join in his triumphant strain : *Thou art fairer than the children of men : grace is poured into thy lips : therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness : and thy right hand shall teach thee terrible things. Thy throne, O God, is for ever and ever : the sceptre of thy kingdom is a right sceptre !*

No 7

CHRIST, THE GLORY OF ISRAEL.

A SERMON

PREACHED AT THE

EPISCOPAL JEWS' CHAPEL, CAMBRIDGE HEATH,
BETHNAL GREEN,

ON THURSDAY EVENING, MAY 7, 1835,

BEFORE THE

London Society

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

BY THE

REV. F. GOODE, A.M.,

LECTURER OF CLAPHAM, MORNING PREACHER AT THE ASYLUM FOR FEMALE
ORPHANS, AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

S E R M O N.

LUKE II. 32.

A light to lighten the Gentiles, and the glory of thy people Israel.

THE words which I have selected for our consideration, on this evening's solemnity, will be immediately recognized as the concluding words of holy Simeon in the temple, when he took the infant Saviour in his arms, and gave brief but glowing utterance to the joy which filled his soul. That eminent and highly-favored servant of God is described by the Evangelist as "waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (Luke ii. 25—32.)

These few concluding words of the aged Saint will afford us ample matter for our present meditation. I propose, First, to make some general observations on the passage; and, then, to take up, more in detail, the two distinct parts into which it naturally divides itself.

And may the blessing of the God of Abraham rest upon us, while I endeavour, from these words, to animate you to renewed interest, renewed prayers, and labors of love, for the welfare of Zion! First, then, I am to offer,

Some general observations on the passage before us.

The subject of these words is, the Lord's Christ; or, as he is here called, the Lord's salvation. This title is one by which the Redeemer of sinners is frequently spoken of in the writings of the Prophets. "Say ye (Isa. lxii. 11) to the daughter of Zion, Behold, *thy salvation* cometh." "I will also give thee (Isa. xlix. 6) for a light to the Gentiles, that thou mayest be *my salvation* unto the end of the earth." Jesus, the salvation of a lost world, has ever been the delightful theme of patriarchs, of prophets, of apostles, of all the saints of God from the beginning. His "name is as ointment poured forth." (Cant. i. 3.) The love of his heart, the power of his arm, the riches of his grace, the glories of his kingdom,—these are topics which have always stirred the affections, and called forth the praises of his believing people. "We will be glad, and rejoice in thee; we will remember thy love more than wine; the upright love thee." (Cant. i. 4.)

In these few, but comprehensive words, is also presented to us the *peculiar* and *distinctive* character of those blessings which the incarnate Saviour is the author of, first to the Gentiles, and, finally, to his people Israel:—A "*light*" irradiating the one; the brilliancy of "*glory*"

of the other. The two,—Jews and Gentiles,—are here evidently distinguished, each being named apart, and each having assigned to them their appropriate share of Gospel blessings, in their season; the very order in which they are mentioned exactly following the order of fulfilment. “A light to lighten the Gentiles, and the glory of thy people Israel.”

Blessed be God, one part of this prediction, (and the most improbable, to sense, at the time of its delivery), our eyes see fulfilled, and fulfilling. “The people that walked in darkness have seen a great light; and, to them which sat in the region and shadow of death, light is sprung up.” (Matt. iv. 16, from Isa. ix. 2.) The beams of the “Sun of Righteousness” (Mal. iv. 2) have illumined the Gentile world, and guided the happy millions of God’s elect family out of every nation, and kindred, and tongue, and people, into the way of life and peace.

But, alas, here we must assign the limit, at present, to the accomplishment of the prophecy before us. I need hardly remind you, that the part of it which relates to the *Jewish* nation has never yet been verified, in the experience of that deeply afflicted, because deeply guilty people. Christ, the *glory* of Israel? Nay, rather, my brethren, Christ, the *shame*, the *scandal*, the blot of *infamy*, on that degraded and outcast race. True, it was in itself, it shall yet be, in its consequences, an unspeakable honor put on that people, that of *them*, “as concerning the flesh, Christ came.” This it was, which made all the glory of their dispensation, (though they knew it not,) that in its Mediator, its sacrifices, in every particular of its temple worship, it foreshowed him that was to come. Hence the ark, (that most eminent type of the Word made flesh, and tabernacling among us,) is

specially called, by the Apostle, (Rom. ix. 4,) "*the glory*;" and it seems to have been the common name for it, with the people. So the Psalmist speaks of its capture by the Philistines, (Psalm lxxviii. 61,) "He gave *his glory* into the enemies' hand." "*The glory* is departed from Israel," said the wife of Phinehas, (1 Sam. iv. 22,) "*for the ark of God is taken.*" Thus was Christ, as the *expected* Saviour, the glory of his ancient Israel; and believers rejoiced with Abraham to see his day, through the types and shadows of the old dispensation, and were glad. No knowledge of him existed, but among that remarkable people. There was no promise of him, but was either made *to* them, or to be fulfilled *in* them. The "branch of the Lord" was to spring "out of the stem of Jesse;" and in him, as the seed of Abraham, were "all the nations of the earth" to be "blessed."

But what shall we say of him, as *already come*? in which view it is obvious that he is here contemplated. Is he, *now*, the glory of his people Israel? Is it any honor to them, in their *present* condition and character, that they gave him birth? Nay, my brethren, they despised, they rejected, they crucified, the Lord of glory; they trampled under foot the Son of God, and cast him out of the vineyard. Then their Sun set in blood; and, ever since, a deep night of horrors, too terrible for description, has brooded over them. They who were "exalted to heaven," in privileges, have been "thrust down to hell." Wherever they have gone, (and there is no corner into which the righteous vengeance of their God has not driven them,) still the self-imprecated curse has followed and consumed them, "His blood be on us, and on our children." (Matt. xxvii. 25.) Near 1,800 years have done nothing to wash out the stain! Awful reflection for any among *us*, who, while they profess to believe in Jesus, are, practically, re-

jecting him. See how God has visited the contempt of him, on his once-favored people. "How shall *we* escape, if we neglect so great salvation?" (Heb. ii. 3.)

But, to return. It is clear that Christ, instead of being "*the glory*" of Israel, has, hitherto, been turned by them into their curse and ruin. "They stumbled at that stumbling-stone, as it is written, Behold, I lay in Zion a stumbling-stone, and rock of offence to both the houses of Israel; a gin, and a snare, to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." (Romans ix. 33. Isaiah viii. 14, 15.) And it is remarkable, that, in exact accordance with this prophecy, Simeon was immediately directed, by the Holy Ghost, to declare, to the mother of Jesus, his *rejection*, and the consequent ruin that should ensue to that people. "Simeon blessed them, (verse 34,) and said unto Mary his mother, Behold, this child is set *for the fall*, and rising again, of many in Israel, and for a sign which shall be spoken against." Clearly, then, this testimony to Christ, as "*the glory*" of Israel, yet awaits its accomplishment. Hitherto, he has been set "*for the fall*," only, of the mass of that nation; and he is yet, alas, (as he ever has been,) "*a sign*" that is "*spoken against*" by them, with the exception of a little "*remnant*," gathered out, in every age, to the faith of Christ, "*according to the election of grace*." (Rom. xi. 5.)

But the Word of our God, which stands for ever, and by the faith of which the just live, opens to us brighter prospects, in connexion with that interesting people:—reveals to us transcendent glories, riches of unparalleled blessings, in reserve for them. He who has been "*set*" for their "*fall*," is set also for their "*rising again*." They who have been "*broken off*," so long, from "*their own olive-tree*," shall again "*be grafted in*." (Rom. xi. 23, 24.)

"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." This is the Lord's covenant with them, and the zeal of the Lord of hosts will make it good. (Rom. xi. 26, from Isa. lix. 20.) The words of my text admit of no other solution. We have in them a distinct assurance that the same Saviour who has been "prepared, before the face of all people, a light to lighten the Gentiles," is also prepared as "the glory of God's people Israel." The day is at hand, when it shall be said to Zion, after her long night of dispersion through the countries, and, especially, of desertion by her God, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. lx. 1, 2.) Mark, here, how exactly the phraseology of the Prophet agrees with that of my text. "The *glory* of thy people Israel." "The *glory* of the Lord is risen upon thee." "His *glory* shall be seen upon thee." And mark, also, that the call, in this lxth chapter, "to arise and shine," immediately follows the promise, in the lixth, of a Deliverer from Zion, which St. Paul (Rom. xi.) expressly refers to the time, when "all Israel shall be saved." So that it is beyond a question, what people are here, *primarily*, addressed.

Such then, in general, are the blessed hopes which the Christian Church is privileged to entertain, respecting the recovery of the wretched outcasts of Zion to the favor of God, and the enjoyment of spiritual mercies in Christ. "They have not stumbled that they should fall;"—*finally*, that is, and *irrecoverably*. Christ, the "light of the Gentiles," is yet to be "the glory of his people Israel." And I propose, after a brief notice of the mercies enjoyed by the Gentile world, to dwell, more particularly, on those

brighter, and more glorious manifestations of the salvation of God, which shall, one day, be vouchsafed to his ancient people, and, by them, diffused throughout the earth.

May the Spirit of Jesus, who indited these interesting and gracious words, open to us their full meaning, and bring them home, with a power of conviction and blessing, to every soul! May he affect us with a deep sense of our own peculiar mercies, and draw out our hearts in earnest desire for the blissful period when the long-lost Israel shall return to the Lord; when the veil that is upon their minds shall be taken away; and when Christ, their predicted glory, shall shine upon them (and by them on all the nations) in the full lustre of his salvation!

My text leads me to speak of Christ as—

I. A light to lighten the Gentiles.

And, here, there are three particulars which especially deserve notice.

1. The mercy vouchsafed to us Gentiles in Christ.
2. The singularity of this testimony to the reception of the Gentiles, as borne *by a pious Jew*.
3. The peculiar character of *Gentile* privileges under the Gospel, as distinguished from those in reserve *for Israel*.

Note—

1. The mercy vouchsafed to us Gentiles in Christ. “A light to lighten the Gentiles.”

It would be entirely foreign to the object for which we are met, this evening, to dwell, at any length, on this part of the subject. A few words only must suffice.

Mark, then, my brethren, the unspeakable mercies of God to us, miserable, benighted heathen. When Christ appeared, the nations of the earth, with but one exception, had long been without any knowledge of the only living and true God. The darkness of spiritual ignorance, moral degradation, and wretchedness, rested on them. "At that time," saith the Apostle, reminding his Ephesian converts of the state in which the Gospel found them, "ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; *having no hope; and without God in the world.*" (Eph. ii. 1, 2.) "*Dead,*" he says again, of the same persons, "in trespasses and sins;" v. 1; "by nature, children of wrath;" by practice, "children of disobedience." v. 2, 3. But, lo! when this night of horrors is at its noon, a voice from heaven proclaiming, "Let there be light, and there was light;"—a cry, to every creature under heaven, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

"A light to lighten the Gentiles;" or, as the words are, "a light *for the revealing* of the Gentiles." (*ἡ ἀποκάλυψις ἰθὺν ὧν.*) They seem to present to us a picture of a vast assemblage of miserable beings, sitting helpless, and hopeless, in the thickest gloom of preternatural darkness, "the region of the shadow of death." When, suddenly, without thought of theirs, there springs up, they know not how, a light from heaven, that discovers to them what and where they are, scatters the shades of night, and turns terror, despair, and death, into life, security, and joy.

Such, my Christian brethren, was Jesus, when first he arose—that “bright and morning star”—upon the darkness and desolation of the heathen world! Such he is in the experience of every believer, when first the day of spiritual illumination dawns, and the day-star arises in his heart. Then the clouds of ignorance, prejudice, and aversion from holiness, that so long hid God from our view, roll away; and he is seen to be the infinitely good, the supremely excellent, the altogether lovely. Then the dismal shades of doubt, and guilt, and dread of God, give place to spiritual understanding, comfortable hopes of pardon, sweet assurance of peace with God, through the blood of atonement; sustaining prospects of “glory, and honor, and immortality.” Then, instead of bondage to the prince of darkness, slavery to cruel and debasing lusts of the flesh and of the mind, there succeeds that “spiritual mind which is life and peace;” liberty of the sons of God unto righteousness and true holiness, wrought in us by the Holy Ghost. O what reason, then, have *we*, poor Gentile sinners, to “tell out (*ἱξάγγιλῃσι*) the praises of him who hath called us out of darkness into his marvellous light; which, in time past, were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.” (1 Pet. ii. 9, 10, from Hos. ii. 23.)

And here we are especially called to adore the *sovereignty* of God, in these mercies to *us*, as contrasted with his awful judgments on his ancient people. Among *them* this blessed light arose; to *them* it came; but they quenched it (as far as themselves were concerned) in proud, and impious disdain. “The light shineth in darkness, and the darkness comprehended it not.” “He came unto his own, and his own received him not.” (John i. 5, 11.) And now, “*through their fall*, salvation is come unto the Gentiles.” The diminishing of them has been

our riches; yes, unsearchable riches of Christ. The casting away of them has been the reconciling of the world, and we have obtained mercy through their unbelief. (Rom. xi. 11, 12, 15, 30.) Thus has God, in the depths of his love and wisdom, made the guilt of his ancient people only the occasion of unparalleled blessing to the wretched nations of the earth; given that Saviour whom "his own" rejected, "a light to lighten the Gentiles;" "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them that are sanctified, through faith that is in Christ." (Acts xxvi. 18.)

But we must hasten on to consider, under this head,

2. The singularity of this testimony to the reception of the Gentiles, as borne *by a pious Jew*.

If we only consider, for a moment, the rooted prejudices of the Jewish mind on this point,—the calling of the Gentiles,—the testimony before us will appear equally surprising and instructive. St. Paul himself, speaking on this subject under the immediate guidance of the Spirit, calls it, "*the mystery . . . which in other ages was not made known unto the sons of men, . . . That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel.*" (Ephes. iii. 4—6.) "Without controversy," he says, (1 Tim. iii. 16) "*great is the mystery of godliness, (Christ) . . . preached unto the Gentiles.*" And yet, you see, here is a pious *Jew*, standing in the very temple at Jerusalem, holding in his arms the *Jews' Messiah*, the long-expected "*consolation of Israel,*"—and the *very first words* in which he describes him are, as "*prepared before the face of all people, a light to lighten the Gentiles.*" This it is which *first* presents itself as matter of

joy to his mind, under the teaching of the Spirit, when he looks upon the infant Saviour: certainly, the very *last* topic we should have expected from his lips.

Now here, my Christian brethren, is a consideration full of instruction to ourselves. It shows us how the Spirit of Christ enlarges the hearts of those who are taught of him; enables them to overleap the narrow bounds of human selfishness and prejudice, that is jealous at all privileges but its own.

And yet I must observe, that it is *no common* teaching of the Spirit that is needed for this. How, otherwise, shall we account for the conduct of the apostles, long after the day of Pentecost? Their *commission* was, "Go ye into *all the world*, preach the Gospel to *every creature*." "Teach *all nations*, beginning at Jerusalem." And yet, *not one* of them seems to have thought, even of Samaria—still less of the world at large—till the persecution arose about Stephen; and "they that were scattered abroad went every where, preaching the Word." (Acts viii. 4.) Nay, more. When God would open the door of faith to the Gentiles, beginning with Cornelius, mark the *apparatus* (so to speak), which he saw necessary for the accomplishment of this purpose of his mercy. An angel must come from heaven to Cornelius, to admonish him to send for Peter. Peter, in the meanwhile, must be prepared in a miraculous manner, by a vision, thrice repeated, instructing him that the Gentiles were no longer common or unclean. When the messengers arrive, the Spirit again expressly charges him to "go with them, *doubting nothing*:" and, after all, it was only when, *out of the ordinary course*, the Holy Ghost had fallen on his hearers *before* baptism, that the apostle felt himself authorized to admit them, by that ordinance, into the Christian Church. And what immediately follows? A

charge against Peter at Jerusalem,—“Thou wentest in to men uncircumcised, and didst eat with them.” (Acts xi. 3.) And it is evident that nothing less than the account which Peter had to give would have satisfied them. “When they heard these things, (ver. 18,) they held their peace, and glorified God, saying, (as if it were a thing of which they had no previous conception), Then hath God also *to the Gentiles* granted repentance unto life !”

Now, my brethren, we stand amazed at this strength of prejudice in the Jewish mind ; but indeed, if we only change the name, we have, here, the guilty history of the Church of Christ, as respects the Jews, almost to the present hour. And I must say, that while we are no less guilty, we have far less apology. *Gentiles* had never been the once-favored people of God. *Gentiles* had never laid *them* under a debt immense of gratitude, by communicating the Word of Life ; by labors and sufferings unto blood, for *their* salvation. And, whatever may be said of the multiplied testimonies of their ancient Scriptures, that foretold the gathering of the nations to Shiloh—this, at least, must be conceded ; that the testimonies of the same Scriptures to the recovery of *Israel* to Christ, are *nothing inferior* to the former, in number, distinctness, or strength. O my brethren ! how should it shame our heartless, ungrateful indifference, when we think on the conduct of the great Apostle of the Gentiles, himself a Jew ; with “great heaviness and continual sorrow in his heart,” for his brethren, his kinsmen according to the flesh : yet, hear him exulting in the salvation of wretched heathen, vile and abominable idolaters. See him living for them. See him dying for them. He felt they were rising on the fall of his own people. He knew he was grafting *strangers* into the Jewish olive-tree, to partake of all its fatness. But love to Christ, love to souls, swallowed up every other

feeling. With the very spirit of Simeon, in my text, he *gloried* in his commission, to “preach *among the Gentiles* the unsearchable riches of Christ.”

And what return have Gentiles made for these benefits? Truly, for the most part, neglect and scorn. None have been “grieved for the affliction of Joseph.” (Amos vi. 6.) “They called thee an outcast, saying, This is Zion, whom no man seeketh after.” (Jer. xxx. 17.) God might save his people by miracle,—in his own time,—how he would. But, as for *us*, the very *attempt* to evangelize them has been decried by some, as if it were a presumptuous effort to counteract the purposes of God’s righteous judgments.

It is remarkable, too, how exactly Gentile prejudices, in this matter, have run in the *same channel* with those of the Jews of old, against the calling of the nations. For instance; instead of rejoicing, like Simeon, in the mercies prepared for our Jewish brethren in Christ, we have been jealous lest *we* should be *losers* by their recovery to the Divine favor. This is a feeling which, I fear, prevails yet, to a great extent. Again: we have *alienated* from them the *promises* of the Old Testament; promises innumerable, which distinctly set forth their future blessedness as a people. We claim these as the property of the Christian Church; and so, indeed, blessed be God, they are. They belong to the believing, spiritual seed of Abraham, and, as such, Gentiles inherit them. But, when I say, we claim them as the property of the Christian Church, I mean, as our *exclusive* property: as if the Jews, *as such*, were never so much as thought of by God, in giving them; just as they, in former days, claimed all the promises, as absolutely confined to the *literal* seed of Abraham. Take yet another instance. The Jews of old would have the heathen saved, but then, in no other

way than by their *becoming Jews*; submitting to the rite of circumcision, and observing all other ordinances of the law of Moses. Now, precisely in the same spirit, Christians, while they admit that the Jews are, one day, to be brought to Christ, insist that there shall, then, be *no distinction* of Jewish or Gentile Christians: no privileges *peculiar* to God's ancient people; but that all their nationality is to be lost, on their reception into the Christian Church: thus setting at defiance any *literal* interpretation,—I might almost say, any interpretation at all,—of passages, without number, in the Word of God. It is true, indeed, as the apostle teaches us, that in Christ Jesus there is "neither Jew nor Greek." We grant it; and so it is also true, as immediately follows those words of the apostle, "there is neither bond nor free: there is neither male nor female." But, will it be argued that these natural and civil distinctions cease, or the privileges connected with them, when any are converted to Christ? that the bondman *ceases* to be a bondman; and still more, that the freeman ceases to be free, in respect of civil relation? that the man is no longer what he was before, the "head" and the glory of the woman? So, when it is said, "there is neither Jew nor Greek," it is meant, (and we rejoice in the meaning) that, in a *spiritual* view, *both* are *equally* precious, their souls equally dear to Christ. "There is no difference between the Jew and the Greek; (as the former vainly thought); for the same Lord over all is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved." (Rom. x. 12, 13.) And yet, for all this, the Jew may have his peculiar privileges as a Jew: there may be a subordination in the Lord's family: all the members united in one body, and yet not every member capable of sustaining the same office. "Glory, honor, and peace," saith the apostle (Rom. ii. 10, 11, and he is speaking there of the rewards

of the *heavenly* world), to every man that worketh good; to the *Jew first*, and also to the Gentile. For there is no respect of persons with God." A declaration, you perceive, quite consistent, in the apostle's mind, with that, "*the Jew first.*" O! then, my Christian brethren, instead of cherishing these miserable prejudices—these groundless jealousies against Israel, let us beg our God, while we embrace Jesus, for ourselves, in the arms of faith and love, to teach us, by the sweet influences of his Spirit, to exult in him as the salvation of our Jewish brethren, "the glory of his people Israel."

I pass on to notice, under this head,

3. The peculiar character of *Gentile* privileges, under the Gospel, as distinguished from those in reserve for *Israel*. "A *light* to lighten the *Gentiles*—the *glory* of thy people *Israel*."

The words we are considering are those of the Spirit of God; and therefore, we are sure, every one of them is used with the utmost nicety and exactness of meaning. If any be disposed to doubt this, let them only reflect how St. Paul, in one place, founds his argument, simply, on the adoption of the *singular number*, instead of the plural. "He saith not, And to seeds, as of many, but as of one; and to thy seed, which is Christ." (Gal. iii. 16.) Now, so it is evident, that the term *light*, in this passage, as applied to *Gentile* privileges in Christ, and the term *glory*, as expressive of those of *Israel*, are, each of them, selected with the nicest discrimination, and adaptation to their respective subjects. And it is highly important for us Gentiles to *note* the distinction; lest, as the apostle saw it necessary to warn us, we be "wise in our own conceits." (Rom. xi. 25.) Lest we "boast" ourselves "against the (natural) branches." It may also serve to

show us the *personal interest* which we have, in the recovery of God's ancient people to the faith of Christ. That event is to introduce a *glory* of the Gospel dispensation, which the Gentiles will never see till then. To us, Christ is "a *light* to lighten" us; but the *full* glory of his salvation will be revealed only in connexion with his people Israel. "*When the Lord shall build up Zion, he shall appear in his glory.*" (Ps. cii. 16.)

To satisfy you that this is no fanciful interpretation of a single text, that is too weak to bear it out, I shall refer you, first, to the testimony of Scripture, which is wonderfully consistent in its phraseology on these points; and, then, to the testimony of fact.

We say, then, that where Christ is set forth, in Scripture, under the emblems of *light* and *glory*, the latter is a term uniformly limited, in its application, to his final mercies towards Israel.

Let us, first, take the term *light*. He is described as such *to the Gentiles*. "The people that walked in darkness have seen a great *light*; they that dwell in the land of the shadow of death, upon them hath the *light* shined." (Is. ix. 2.) "I will also give thee for a *light* to the Gentiles, (almost the words of Simeon in my text), that thou mayest be my salvation unto the end of the earth." (Is. xlix. 6.) "That Christ (saith Paul, describing the topics of his preaching, Acts xxvi. 23,) should suffer, and that he should be the first that should rise from the dead, and should show *light* unto the people, and to the Gentiles."

Let us now mark the connexion of the other term, "*glory*," with the redemption of Israel in the latter day. "Arise, shine, for thy light is come, and the *glory* of the

Lord is risen upon thee." (Is. lx. 1.) "His *glory* shall be seen upon thee." (Ver. 2.) "The Lord shall be to thee an everlasting light, and thy God thy *glory*." (Ver. 19.) "The Gentiles shall see thy righteousness, and all kings thy *glory*." (Is. lxii. 2.) "I, saith the Lord, will be unto (Jerusalem) a wall of fire round about, and will be the *glory* in the midst of her." (Zech. ii. 5.) "In that day shall the branch of the Lord be beauty and *glory* . . . for them that are escaped of Israel." (Is. iv. 2.) "In that day shall the Lord of hosts be for a crown of *glory*, and for a diadem of beauty, unto the residue of his people." (Is. xxviii. 5.) "When the Lord shall build up Zion, he shall appear in his *glory*." (Ps. cii. 16.)

The uniformity of the phraseology, in both cases, is very remarkable; and, I believe, the application of these terms is never reversed. "A *light* to lighten the *Gentiles*, and the *glory* of thy people Israel."

And now, my brethren, may we not appeal also to *facts*, as stamping this same character of *light*, rather than *glory*, on the dispensation of the Gospel, in these "times of the Gentiles?" God forbid, that we should disparage our peculiar mercies. Compare the present with the former dispensation, and we may well call it, with the apostle (2 Cor. iii. 9), a ministration of *glory*. But God forbid also, that we should shut our eyes against the prospect of *yet brighter* glories, a *meridian splendor* of Gospel light and blessing, to be revealed when the beloved people shall be gathered in. Observe, we are arguing, here, for no *new* dispensation (new, that is, in its *essential* characters), when Israel shall be saved. The same Saviour, the same Gospel, that is now a *light* to us, shall be the *glory* to them. The very terms here used may lead us to this. Light and glory differ not in their *nature*, but in *intensity*. *Glory is light perfected*: light

beaming forth in its own unmixed, unsullied purity. We look not, then, as some, for any *essentially* new dispensation. But *this* we say, that the history of the Christian Church, hitherto, is a proof that *light*, rather than *glory*, is the *distinguishing feature* of the Gospel dispensation, during the period of the Gentiles' *exclusive* enjoyment of it.

The Sun of Righteousness arose, indeed, on a benighted world, oh! with what Divine beauty, what cheering lustre, in the morning of the Gospel day! the "Word of the Lord" had "free course," and was "glorified." But how soon did the clouds of error, superstition, and delusion, obscure its glory. Yes, before ever the canon of revelation was closed, was that note of alarm sounded, "*Even now are there many Antichrists.*" (1 John ii. 18.) The heresies of Arius, and others, eat out the vitals of Christianity, in the first centuries. The delusions of Mahomet, that "smoke out of the bottomless pit," that is expressly described (Rev. ix. 2), as *darkening the sun* and air, succeeded, and quickly overspread the Churches of the East. At the same time Popery poured its baneful night of superstition over the West; so that, for ages, the light of the Gospel *barely existed*, among a very small and persecuted remnant. The blessed light of the Reformation did much, through mercy, to dispel the gloom. But still it was a light struggling with much surrounding darkness. Neology, that coward mask of infidelity, has well nigh extinguished it, within three centuries, in the very places where it was kindled. It languishes, even in our highly favored land. The numberless sects and divisions that exist among us, at least deprive it of any character like *glory*. And, how long it may be destined to withstand the combined blasts of infidelity and Popery, none of us can tell.

Look again at the success of the Gospel in the world at large. The result is still the same. It is a dispensation of *light*, rather than *glory*. After 1,800 years, vast tracts of the habitable globe are yet to be evangelized. The Gospel is (as our Lord himself accurately characterized it) “a *witness* to all nations;” a testimony which some credit, and which more reject. Never, except in the first dawn of the Gospel day, has it come with that *glory* of power, through the Spirit, that “as soon as” the nations “heard” of Jesus, they should “obey him.”

No, my brethren, these times are yet future. Ask those who are most deeply versed in prophecy, and however much they differ in many respects, they will tell you, with one voice, that the appointed time for Israel's conversion is also the date of Antichrist's destruction; the season when “the earth shall be filled with the knowledge of the *glory* of the Lord, as the waters cover the sea.” (Habak. ii. 14.) O then, Come that glorious day, which our sins, our prejudices, our wrongs to Israel, have so long delayed; when the Lord shall arise, and have mercy upon Zion, and shall be the glory of his people Israel: when “the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.” (Is. xxx. 26.) When the Lord's “rest shall be *glory*.” (Is. xi. 10.)

We are, further, to consider Christ, as he is set forth, in the latter part of my text,

II. The glory of his people Israel.

Such he is, evidently, to be to them, *as Israel*; a people that have ever been *distinguished*, since the days of Abraham unto this day, from the nations of the earth. If this be *not* so;—if, on their becoming Christians, they

are to be *lost* among the kindreds of the people, then was the coming of their King Messiah, (indeed, the very name of king was, in such case, a mockery), then, I say, was his coming, *nationally* considered, the direst calamity that ever befel them. It was the signal for their *final* and irremediable destruction, as a people; though (strange to say) they have been, hitherto, miraculously preserved, a marked and separate people, notwithstanding that they have been scattered into every region under heaven. And yet, say some, they are to be converted to Christ, and then, forsooth, we are to hear no more of them. The "name of Israel" shall "no more be remembered." Nay, my brethren, the Lord's thoughts are not so towards his people. "If," saith God (Jer. xxxi. 36), speaking of the perpetual ordinances of the sun for a light by day, and the moon by night, "if those ordinances depart from before me, then the seed of Israel also shall cease from being A NATION before me for ever." Never were words more strong, or more express. "He that scattered Israel will gather him, and keep him as a shepherd doth his flock." (Jer. xxxi. 10.) He has been, for ages, the *reproach* and *shame* of his guilty, yet not forgotten people; yet "beloved for the Fathers' sakes;" (Romans xi. 28); and he will be their "*glory*." He will glorify *them*; and *they* shall glory in *him*; and this glory shall be seen, and shared, and rejoiced in, by all the earth.

But, to come to a few particulars, in which I will endeavour to be as brief as possible. "The Lord shall be the glory of his people Israel,"

1. In what he will do, *spiritually*, in them.
2. In what he will do, *gloriously*, for them.
3. In what he will do, *instrumentally*, by them.

1. In what he will do, *spiritually*, in them. It is Christ, as *the salvation* of God, who is here set forth as Israel's glory. Never will anything but disgrace and misery rest upon them, until they know him, and receive him, in *this* peculiar character. O, if I happen to be speaking, this evening, before any of the seed of Abraham, who are yet strangers to Jesus, and prejudiced against him, let me beseech you, my friends, as you desire the fulfilment of those glorious things that are laid up for you in the promises of God, consider what need you have of exactly *such* a Saviour as Jesus is. Whether we be Jews or Gentiles, we are sinners before God; and, as such, we need the blood of Christ as an atonement; his righteousness, to give us acceptance in the sight of a holy God; his Spirit, whereby he saves his people from that worst of all enemies, that deepest of all miseries—sin. It was the grand error of the Jews of old, that they looked for a temporal, instead of a spiritual deliverer, who should turn away *ungodliness* from Jacob; and the same veil of ignorance respecting their real necessities, and, therefore, of prejudice against Jesus as a *crucified* Saviour, yet lies upon them. But it shall not be *always* so. Israel shall “turn to the Lord,” and the “veil shall be taken away.” (2 Cor. iii. 16.) The wonders of matchless wisdom, love, and power, connected with the *cross* of Christ, (that great stumbling block to the Jewish mind,) shall be made apparent; and Jesus, the *sorrowing*, *suffering*, *dying*, Saviour, shall, *in these very particulars*, be, *eminently*, “the glory of his people Israel.” “God forbid,” will then be their language, “that I should glory, *save in the cross* of our Lord Jesus Christ.” (Gal. vi. 14.)

To this end, the Lord will pour out upon them, as he has promised, a spirit of deep humiliation; of bitter repentings, and self-loathing for all their sins; and, especially, for that dreadful sin of crucifying the Lord of

glory. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, . . . and the land shall mourn, every family apart." (Zech. xii. 10—12.) My brethren, this is the first, best glory that Jesus can be to a poor sinner, when his spirit is in him, a spirit of "godly sorrow, working repentance unto salvation, not to be repented of." For, mark what immediately follows. Zech. xiii. 1. "In that day there shall be a *fountain opened* to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness." Here, you see, is fresh glory of Christ to his people Israel. He is a fountain in which they wash away their sins, and are clean. Yes, *remembered* sin, *acknowledged* sin, is *pardoned* sin. "I said, I will confess, . . . and thou forgavest." (Psalm xxxii. 5.) To the gift of repentance is added *faith*; faith in Jesus crucified *by* them, and yet, (oh, matchless love!) crucified *for* them. "His blood cleanses them from all sins;" and "by him all that believe," yes, the very seed of his rejecters and murderers, "are justified from all things." (1 John i. 7; Acts xiii. 39.) Then that rich promise shall be realized in them, the *fulness* of which is Israel's own, Ezek. xxxvi. 25, and following, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; (this shows, at once, to whom

the promise *in its fulness* belongs); and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses." Thus will Christ, by the renewing grace of his Spirit, be, in that day, "the glory of his people Israel." And, if you turn to the xiith chapter of Isaiah's Prophecy, and compare it with the preceding, you will see that the Lord, (greatly delighting, as it were, in the prospect) has *already prepared* there the song which his ransomed Israel shall sing—a song which he now puts in the mouth of every pardoned and redeemed sinner. "In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." So again, in the lxist chapter, we find the same people (see the preceding verse) glorying in Christ. "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Here we find, still, it is the Lord as *their salvation, and righteousness*, that is "the glory of his people Israel." The very name by which he is to be known among them as their king, when "in his days Judah shall be saved, and Israel shall dwell safely," is, "Jehovah *our righteousness*." (Jer. xxiii. 6.) Moreover, the Lord will be the spiritual glory of his people, in the establishment with them of the Gospel covenant, the terms of which are specified, Jer. xxxi., and which is there expressly set forth as the *national* covenant, that is to be made, in the latter days, "*with the house of Israel, and with the house of Judah.*" Christ, the substance of that covenant, in its "mercy, grace, and peace, its promises of Divine communion and sanctifying knowledge, will reveal himself in

the midst of Israel in all his fulness, so as his riches have never been known before, even by his believing people. "They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all. . . . And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." (Jer. xxxi. 12, 14.) Once more—Christ shall be "the glory of his people Israel,"

2. In what he will do, *gloriously, for them*. I mean, in a way of *temporal* and *national* blessings. And these, again, are threefold.

- (1.) Restoration to their own land.
- (2.) Destruction of all their enemies.
- (3.) Unexampled height of prosperity and glory.

(1.) *Restoration to their own land* is connected with their national conversion to Christ; whether preceding, or following it, events only can determine. Our Lord, speaking of the desolations of Jerusalem, expressly assigns a *limit* to them. (Luke xxi. 24.) "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled." And, throughout the prophetic books, those which were penned *after* the captivity in Babylon, as well as *prior* to that event, predictions of the return of Israel and Judah, *both*, to their own land, are as full as they are numerous; and delivered in terms which it is quite impossible to apply to anything which has yet befallen them. "Behold," God says by Jeremiah, chap. xxxi. 37—41, "I will gather them out of all countries

whither I have driven them, in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear into their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and *I will plant them in this land, assuredly*, with my whole heart, and with my whole soul." These are, evidently, Gospel times; and here you see, how these clusters of spiritual blessings, which we now enjoy, grow out of *their* olive-tree. Take them in their *completeness*, and they are Israel's own. Again, God speaks by Joel, chap. iii. 17, "So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain; then shall Jerusalem be holy, *and there shall no strangers pass through her any more.*" Again, by Amos, chap. ix. 15, "And I will plant them upon their land, *and they shall no more be pulled up out of their land* which I have given them, saith the Lord thy God." We cannot be at any loss to determine, to what period of Israel's history promises like these belong. But, of all testimonies, that by Ezekiel, chap. xxxvii. 21—28, taken in its connexion with the preceding context, is most explicit, nay, to my own mind, irresistible. The Prophet, in the early part of the chapter, has been foretelling the resurrection of the "dry bones," which, saith God, "*are the whole house of Israel.*" Further, by the union of the two sticks in his hand, which symbolized, one the house of Judah, the other that of Israel, he has been showing the future union of those then divided kingdoms. Then follow these remarkable words: "Say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the

heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them *one nation* in the land, upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two nations any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them. So shall they be my people, and I will be their God. And David my servant shall be king over them, and they all shall have one shepherd. They shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them, for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." If this be not a promise of national restoration, and *such* a restoration as has never yet been vouchsafed them, I know not how a promise of it could be given. (Compare Zech. xiv. 9—11.) Note, again,

(2.) *The destruction of all Zion's enemies.* God forbid, my brethren, that we, or any of our seed, should, through prejudice, or indifference to her welfare, be numbered among them. The concurrent voice of prophecy foretels a signal and most tremendous overthrow, in the day of

Israel's salvation, to the enemies of God and his people. "Behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for my people and my heritage Israel, whom they have scattered among the nations, and parted my land. Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Multitudes, multitudes, in the valley of decision; for the day of the Lord is near, in the valley of decision." (Joel iii. 1, 12, 14. Compare Zeph. iii. 8, and Zech. x. 5, and xii. 2, 3.) Then that great controversy that is now going on in the earth, the struggle between light and darkness, between the children of God on the one hand, and Satan and his seed, the combined hosts of infidelity and Popery, on the other, shall be brought to a glorious decision. "Great Babylon" shall "come into remembrance before God." Antichrist in every form shall be destroyed. Satan himself shall be bound for the thousand years; and the Lord himself, the King in Zion, shall plead the cause of his people, and take vengeance on their opposers. "And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight, because the Lord is with them, and the riders on horses shall be confounded." (Zech. x. 5.) Note, again,

(3.) *An unexampled height of prosperity and glory*, which the Lord will procure to them. As their depth of national *degradation*, their cup of *misery* and *cursing*, has far exceeded, for ages, that of any other people under heaven, so shall also their national glory and blessedness, when "the Lord shall comfort Zion, and shall build her waste places." "For their shame they shall have double, and for confusion they shall rejoice in their portion;

therefore, in their land they shall possess the double; everlasting joy shall be unto them. Their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that *they are the seed which the Lord hath blessed.*" (Isa. lxi. 7, 9.) "It shall be to me a name of joy, a praise, and an honor, before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble, for all the goodness, and for all the prosperity, that I procure unto it." (Jer. xxxiii. 9.) My brethren, the difficulty here is, to know where to end, in selecting from among those refreshing testimonies that are perpetually reiterated, in prophecy, to the happiness and glory that are in store for Israel. (Compare Isa. liv. and lxv. 17, to the end. Jer. xxx. to xxxiii.)

And, then, the *crown* of all their glory will be, the Lord himself among them, their Saviour King. "I will be the glory, in the midst of her." "Lo, I come, and I will dwell in the midst of thee, saith the Lord." (Zech. ii. 5, 10.) There shall be a special *sense* of his presence with his restored people, in a manner of which we have now little conception, and, therefore, not a little disagreement. Probably it will be very different from the expectations of any of us; but the glorious fact, let us understand the *precise mode* of its fulfilment how we may, remains unquestionable. "The Lord shall reign over them in Mount Zion," (Micah iv. 7,) "and they shall call Jerusalem his throne." (Jer. iii. 17.) "And he shall sit upon the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end;"—(Luke i. 32, 33.) that kingdom which is "righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17.) Then the "feeble" among his people "shall be as David, and the house of David shall be as God, as the angel of the Lord before them." (Zech. xii. 8.)

"In that day shall there be, upon the bells of the horses, Holiness unto the Lord." (Zech. xiv. 20.) "Then," saith God, Isa. lx. 17, "I will also make thy officers peace, and thine exactors righteousness." "Then the moon shall be confounded, and the sun ashamed, (all former spiritual privileges put to shame by the comparison, when the *light* is succeeded by the *glory*,) when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." (Isa. xxiv. 23.)

There remains yet one more particular, wherein the Lord Christ will be "the glory of his people Israel."

3. In what he will do, *instrumentally, by them*. The Christian Church has been strangely supine, strangely jealous, as respects her Jewish brethren; and, truly, she has reaped the fruits of her sin and folly. She has forsaken *her own* mercies; mercies, the communication of which awaits the grafting in again of the ancient people of God; and, in our pride and self-conceit, we have lost sight of this great truth. The single testimony of Saint Paul, (Rom. xi.) is decisive on this point. "If," he says, "the *fall* of them be the riches of the world, and the *diminishing* of them the riches of the Gentiles, *how much more* their *fulness*. If the *casting away* of them be the reconciling of the world, what shall the *receiving* of them be, but **LIFE FROM THE DEAD?**" Surely, expressions like these justify the largest anticipations of blessings to the Gentiles, in connexion with Israel's conversion to God. Moreover, prophecy distinctly teaches us, that these blessings are not only connected with that event in respect of *time*, but that they are to flow to us through *their instrumentality*. *They* have, already, the glory of having received the lively oracles, to give unto us. "*Out of Zion* went forth the law, and the Word of the Lord *from Jerusalem.*" *Out of Zion* came the great Redeemer

of men. *Out of Zion* went forth the first heralds of the Gospel, to evangelize the nations. The Gentile Church is built upon the foundation of *Jewish* apostles, and *Jewish* prophets; Jesus Christ, *himself a Jew*, being the chief corner-stone. Already, then, it is their glory, that *they* have communicated to us *all we have*, of spiritual light and joy; and, however reluctant we may be to admit the truth, it appears clear, from the tenor of prophecy, and from the results of missionary labors, that it shall yet be *their* peculiar glory, to achieve the *universal* triumphs of the Gospel of Christ over all the nations of the earth. Then, when God has given rest to Zion, "Then," he says, "will I turn to the people (or peoples, עַמִּים) a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia, my suppliants, even *the daughters of my dispersed*, shall bring my offering." (Zeph. iii. 9, 10.) "Living waters" are to "go out from *Jerusalem*." . . . "And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." (Zech. xiv. 8, 9. Compare Ezek. xlvii. 1—12.) Thus, in *every sense*, in the seed of Abraham are all nations of the earth to be blessed. *Their* conversion to the faith of Christ, that Messiah whom they have so long rejected, and blasphemed, attended (as it probably will be) with miraculous interpositions of God on their behalf, will be turned, in the infinite mercy of God, into the salvation of an admiring world. "The Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. lii. 10. Compare Ps. xcvi. 3.) "Thou shalt arise, and have mercy upon Zion; . . . (Psalm cii. 13, 15,) *So the heathen shall* fear the name of the Lord, and all the kings of the earth thy glory." It has been well observed, that the very dispersion of Israel through the

A SERMON,

No. 8

PREACHED AT THE

EPISCOPAL JEWS' CHAPEL, CAMBRIDGE HEATH,
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London Society

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS,

BY THE

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S E R M O N.

ISAIAH LXIV. 1—4.

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence ;

(As when the melting fire burneth, the fire causeth the waters to boil ;) to make thy name known to thine adversaries, that the nations may tremble at thy presence !

When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.

THIS and the preceding chapter must be considered as forming one unbroken chain of prophecy. In the opening of it Messiah is introduced returning in triumph from his conflict against the enemies of the Church ; and in reply to the inquiries of the prophet, he describes the terrible nature of that conflict, which was to issue in vengeance upon his enemies, and salvation to his people. The twofold result of the contest he thus declares :—*The day of vengeance is in my heart, and the year of my redeemed is*

come. And he follows it with an expression of his determination to proceed with his awful work of judgment, till the salvation of his Church shall be completed in the destruction of her enemies.

But in the midst of this joy and triumph the prophet, or the Church whom he represents, turns an eye of inquiring pity upon God's ancient people, as if conscious on the one hand, that the consummation must be left incomplete unless the tribes of Israel be associated in the blessing, or anxious on the other to seize the occasion which such a season of glorious jubilee presented, of interceding for that remarkable people, once so high in privilege, but now so desolate in ruin. *I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.* The history of these loving-kindnesses is then briefly recapitulated, from the time when God took them into covenant with him, and became *their Saviour*, through the various manifestations of his power in their behalf, by which *he bore them and carried them all the days of old*,—till, in consequence of thier *rebellling and vexing his Holy Spirit*, *he was turned to be their enemy, and fought against them.* This is doubtless to be understood of that long series of provocations and rebellions, which was consummated in their crucifying the Lord of glory. Then the God of Abraham *was turned to be their ENEMY*—no longer a chastening father, correcting his people in measure, and so healing their backslidings, and bringing them back to himself; but casting them off in righteous indignation, and pursuing them with the fierceness of his wrath. From that day to this he has been *fighting* against them; and the sufferings and sorrows, the desolations and oppressions of eighteen centuries can receive no other explanation than

this, (and more than this is not needed,) that they are the terrible fulfilment of this denunciation of the prophet.

Yet, in the verses immediately following (11—14), Jehovah himself, as it should seem, is represented as looking upon them in their low estate, and calling to mind his former mercies to their nation: *Then HE remembered the days of old.* Or, perhaps, we may more properly refer this to the Jews: *They remembered,* or the house of Israel (mentioned before) *remembered the days of old*; and this recollection awakens in their minds a mournful comparison between their departed glories and their present humiliation, and leads to an anxious inquiry, Where is the God of their fathers, who had wrought such wonders for them in former times? Assuredly, his *arm is not shortened that it cannot save*; but why is his loving-kindness withdrawn from them, and why has he cast them off, as it seems, for ever?

Whatever view we take of this part of the subject, it brings us to the same result, and that is PRAYER. The despair engendered by the feeling of present misery is counteracted by the hope awakened by the remembrance of ancient mercies; and this encourages them to take with them *words, and return to the Lord* their God, that having *fallen by their iniquity*, they may be recovered by free grace and compassion, and restored to the privileges of Abraham's children. From verse 15 of the 63d chapter to the close of the succeeding, is contained the earnest supplication of the Jewish people, prepared for their use by the Spirit of God, and ready to be poured forth from the anxious hearts of one-inquiring Israelite after another, as they are successively awakened by divine grace to a sense of their spiritual desolation, and the veil is just beginning to fall from them, as their *hearts turn to the Lord*. (2 Cor. iii. 16.) In this prayer, so every way interesting and remarkable, is included every topic, and

argument, and appeal, calculated to move the fatherly compassions of Him who has condescended to record it of himself, in reference to an occasion less affecting than the present, that *his soul was grieved for the misery of Israel*. (Judges x. 16.) Now he is called upon to *look down from heaven* upon the ruins of his own sanctuary; and when his *holy cities are a wilderness, and Zion is a wilderness, and Jerusalem a desolation*, it is asked in a strain of appeal irresistibly touching, *Where is thy zeal and thy strength—the sounding of thy bowels, and of thy mercies towards us? Wilt thou refrain thyself for these things, O Lord? Wilt thou hold thy peace, and afflict us very sore?* (Ch. lxiii. 15, 18; lxiv. 10, 12.)

Of this earnest prayer, hereafter to be offered up when the time shall be come for God to *have mercy upon Zion*, the text forms an important part. It comprehends two distinct topics, which may be profitably considered in their order:—

I. THERE IS A MIGHTY AND GLORIOUS MANIFESTATION OF JEHOVAH PRAYED FOR ON BEHALF OF HIS ANCIENT PEOPLE.

II. THE PRAYER IS ENFORCED BY A TWOFOLD PLEA, DRAWN FROM THEIR FORMER MERCIES, AND THEIR PRESENT NEED.

May God the Holy Spirit graciously vouchsafe so to manifest to us *the wisdom of God in a mystery*, that we may experience the power of his grace for ourselves, and be moved with tender compassion *for the misery of Israel!*

I. Let us consider THE MANIFESTATION HERE PRAYED FOR. *Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence; (as when the melting fire burneth, the*

fire causeth the waters to boil;) to make thy name known to thine adversaries, that the nations may tremble at thy presence!

When Jehovah is called upon thus to magnify his power by rending the heavens, and coming down for the deliverance of his people, the language employed naturally directs our attention to the DIFFICULTIES which stand in the way of that deliverance; and the removal of these difficulties is intimated by *the mountains flowing down at his presence*. The same figurative language is used by another prophet, to represent the obstacles opposed to the establishment of the Jews in their own land after their return from the Babylonian captivity: *Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.* (Zech. iv. 7). Now, the captivity of their nation in Babylon, and the grinding oppression they suffered there, were but a kind of figure and visible representation of the more terrible and more enduring spiritual captivity under which they have now been groaning for eighteen centuries; and, therefore, the language which was appropriate for describing the hopelessness of restoration from the one, is at least equally so in reference to the other. Great MOUNTAINS of difficulty stand in the way of the conversion and spiritual restoration of the Jews.

The *nature* of this difficulty needs neither length nor depth of investigation. The general prejudice of the Jews against Christianity, inflamed as it has been by the injuries they have experienced from Christians; the prejudice of Christians also against the Jews, by which they have been led to regard them as a people whose conversion it was hopeless to attempt; the distinct and separate character of the people, as *not reckoned among the nations*, and clinging to their individuality, and therefore resisting and rejecting whatever would have a tendency to melt them down into the common mass of mankind;

these and other kindred circumstances are so many elements in the case, which exercise respectively a subordinate influence to swell the amount of difficulty connected with this object: but any thing so merely circumstantial must not be admitted as constituting the grand impediment, *the mountains* that are *to flow down*, before Jehovah can make his name known in the full characters of grace and salvation by the conversion of his ancient people. We must look to nothing less than the appalling fact, that the heart of the whole nation has a veil upon it, and is sealed up in unbelief, in ignorance, hardness of heart, and contempt of God's word,—and this by the righteous judgment of God himself, visiting upon them the iniquity of their fathers, and executing to the very letter their fathers' fearful imprecation, *His blood be upon us and upon our children!* And, therefore, the Jewish people themselves, when presented before us in this earnest supplication as mourning over their nation's miseries, and just opening their eyes to discern the true nature and cause of those miseries, trace them up to this judicial blindness as their legitimate source, *O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?* (Ch. lxiii. 17.)

Here, then, is a *mountain* of great and appalling difficulty standing in our way, when we attempt to convert the Jews to the faith of the Gospel; and they who were best enabled to appreciate its magnitude from having experienced its influence upon their own hearts, are represented as calling upon God himself to *rend the heavens and come down*—to vouchsafe such an interposition on their behalf as the greatness of the occasion demanded—to bring the resources of Omnipotence itself to bear upon the desolations of his chosen people, and *with a mighty hand and stretched out arm* to achieve that deliverance for them which it was far beyond any created power to accomplish, and which seemed to require an extraordinary

working even of the almighty power of God. As when the hard heart of the Philippian jailor was to be roused from the sleep of death, and melted into *the obedience of faith*, the midnight earthquake that was to prepare the way for that gracious consummation shook the very foundations of the prison, and threw open all its doors; so when the heart of the Jewish nation is to be turned to the Lord, and the fetters of their spiritual captivity to be broken, the occasion so glorious in itself, and so pregnant with universal blessing, calls for the shaking, *not of the earth only, but also heaven*; and God himself must *come* (as it were) *out of his place* to roll away the stone from their sepulchre of death, and break in pieces the barriers that oppose their spiritual resurrection, and overturn the mountains through which they are to return to the Lord their God, and to the Church from which they have so long been broken off. A twofold exercise of this mighty power of God is intimated in the language of the text.

(1) It has reference to the ADVERSARIES of God; and his *Providence* is to work mightily, *to make his name known to his adversaries, that the nations may tremble at his presence*. But what nations and what adversaries are referred to? If we glance at the typical circumstance, the deliverance from Babylon, which was the figure of the greater redemption now under consideration, we know the *terrible things* and the righteous judgments by which God avenged himself upon the idols of Babylon, and commissioned Cyrus as his shepherd, *to build his city, and let go his captives not for price nor reward*. (Isai. xlv. 13.) And as in the grace and greatness of the deliverance, so also in the terrors of the accompanying judgments shall the one event be more than the counterpart of the other. The manifestation of God's mercy to his ancient people, and through them to the world, is to be accompanied with desolating judgments upon the enemies of his Church. These enemies, in the opening of this division of the

prophecy, are comprehensively included under the general name of Edom as their representative, because the conduct of the children of Edom in the day of Jerusalem's affliction, when they cried, *Rase it, rase it, even to the foundations thereof*, furnished the pattern, and breathed the very spirit, of those adversaries of Christ and his Church, who, under the various names and forms of Antichrist, oppose that glorious triumph of his Gospel, of which Israel's conversion shall constitute a signal and crowning part. And, as here the Messiah is introduced returning victorious from Edom, having trodden them in his anger, and trampled them in his fury, and all his raiment stained with the blood of his foes ; so, in the final triumph of his cause, when the trumpet of the seventh angel shall announce that *the kingdoms of this world are become the kingdoms of our Lord, and of his Christ*, the Church, in her songs of praise and thanksgiving, hails it as the time, when God should not only *give reward to his servants the prophets and the saints, and them that fear his name*, but should also *destroy them which destroy the earth*. Thus mercy and judgment will be blended together in that awful consummation ; and when the Saviour *shall come to be glorified in his saints, and to be admired in all them that believe*, his enemies will be *punished with everlasting destruction from the presence of the Lord, and from the glory of his power*. Jehovah's name will be made known at the same time to his adversaries in characters of vengeance, and to his people as *mighty to save* ; and while the nations tremble at his presence, the language of his Church will be that of holy triumph, *Lo, this is our God ; we have waited for him, and he will save us : this is the LORD ; we have waited for him, we will be glad and rejoice in his salvation*.

(2) But the interposition of God's power called for in the text includes also the exercise of his *grace*, and this in reference to THE JEWS themselves. And it is nothing but

this that can accomplish the desired result of their conversion and in-gathering to the Church of Christ. All the judgments of his Providence can do nothing without it: all the vials of his wrath might be successively poured out upon the nations of the earth without one Jewish heart being turned to the Lord in consequence; and thus the prayer of the text would remain unanswered still. Terrors and judgments may destroy the adversaries of God, and shake the thrones of the oppressors of his people; but in order to *bless his people*, and turn their captivity, and bring them the desired deliverance, he must pour down grace into their souls, *even as showers that water the earth*, and *so take away the stony heart out of their flesh, and give them a heart of flesh*. When this mighty working of God's spiritual power is put forth, then, indeed, *the mountains flow down at his presence, as when the melting fire burneth, and the fire causeth the waters to boil*. When under the influence of this power the heart of the nation *shall turn to the Lord, the veil shall be taken away. And the Lord is the Spirit*. (2 Cor. iii. 16, 17.). Hitherto, as a nation, they have despised the Spirit's teaching, and resisted his strivings with their consciences, and so *hardened their hearts from his fear*: but when God shall come down to them in the fulness of his Spirit's power, and take from them their ignorance, hardness of heart, and contempt of his word, then will their eyes be opened to *look upon him whom they have pierced*, and they will see with wonder and amazement how awfully they have sinned in crucifying the Lord of glory; they will *come with weeping, and with supplications will he lead them*; and they will seek and find in their long-rejected Messiah the fulfilment of the promises made to their fathers, even the great salvation so long and so plainly *witnessed by the law and the prophets*.

This is the blessing which they pre-eminently stand in need of in their present state of humiliation and unbelief;

and this is that which in the fervent prayer of the text is sought for on behalf of the whole nation by the pious remnant, as we may suppose, gathered in as the first-fruits to the Christian Church, and then looking out from their ark of refuge upon their unconverted brethren, tost upon the billows of error and delusion, and ready to be swallowed up in the gulph of perdition. *Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence!* The spirit of the prayer is the same with that which the converted Apostle offered up for his brethren, *My heart's desire and prayer to God for Israel is, that they might be saved!*

Such being the prayer, let us consider in the next place,—

II. THE TWOFOLD PLEA BY WHICH IT IS ENFORCED. The spirit of it seems to be this,—that though doubtless it was a great thing which they asked of God, it was not greater than he had already of his own accord done for them in the days of their fathers; and whatever motives might have influenced him in those former interpositions for their nation, there was at least equal reason, nay much greater, why a similar interposition should be vouchsafed now; *for since the beginning of the world men had not heard nor understood what things God hath prepared for them that wait for him.*

To this view of the passage we are led by the comment incidentally furnished upon it by the Apostle Paul, in his first Epistle to the Corinthians, (ch. ii. 7—10.), where, speaking of the wisdom of God revealed in the Gospel, he says that *none of the princes of this world knew it; for had they known it, they would not have crucified the Lord of glory: But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the*

things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. From this quotation it is clear, that the things spoken of are the riches of grace unfolded in the Gospel of Christ; and then the connexion of the argument in the prophet is, Thou camest down before in a wonderful manifestation of power at the giving of the law to our fathers: now, there is a louder call and a more pressing occasion for such manifestation, in order to recover us into the fuller grace of the Gospel.

The plea set forth, then, directs our attention first,

(1.) *To their former mercies. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.* For, at the giving of the Law, *Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire.* (Exod. xix. 18.) And this is only one point from which to take a view of the *terrible things* which God did for his people on that occasion, when he *assayed to go and take him a nation from the midst of another nation*, and bring them nigh to himself in a covenant of peace: we must connect with it all his miracles in Egypt, and the plagues with which he smote their enemies, and the cleaving of a path through the waters of the deep *to be a way for the ransomed to pass over*, but a grave to overwhelm their pursuers—and then again, his desolating judgments on the several nations who opposed the Israelites in their journey through the wilderness, and the exterminating warfare by which *he drove out the heathen with his hand, and planted his people in Canaan*,—these were *terrible things*, which they had *heard with their ears, and their fathers had told them*, and of which they cherished the undying remembrance through succeeding generations, as a pledge that God would not *cast off his people whom he foreknew*.

And these were *things which they looked not for* : they were beyond all expectation, and had never entered into their minds to desire or ask for. They *sighed and cried by reason of their bondage* in Egypt ; but a deliverance so great, and a triumph so glorious, they would not venture to hope for. God wrought it of his own accord, of his free mercy, because he *remembered the covenant which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law* ; and, therefore, *with a mighty hand and stretched out arm, and with fury poured forth*, he broke the fetters of their bondage, and *betrothed them to himself* amidst awful demonstrations of his glory, and said of them, *Surely they are my people, children that will not lie : so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them : in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old.*

(2.) Now, this remembrance of God's former mercy to their nation might very naturally encourage a hope in the lowest extremity of their desolation, that the God of their fathers would again *return to them in mercy*, and raise them up from their destitute and forlorn condition. But the argument which is based upon it in the text goes farther than this, and grounds its appeal upon a comparative view of the *magnitude of the objects* proposed in the two cases. *Is there not a cause*, may the Jewish nation ask in her present afflicted state—*is there not a cause*, why we should call upon the God of Abraham for a manifestation of himself, at least as great as that by which he interposed to bring our fathers from Egypt to Canaan ? For is not their present condition, estimated with reference to spiritual as well as worldly circumstances, as deplorable as the bondage in Egypt ? And is not the liberty to which they need to be redeemed, and the blessedness of Gospel privileges, immeasurably superior to the temporal

freedom and the earthly Canaan, which were purchased for them with such a prodigality of miraculous operation? Their bondage in Egypt was an *iron furnace*, and the greatness of their deliverance from it became a proverb to illustrate the glory of Jehovah as *the God of Israel*: but in all the history of his wonderful dealings with them, yea, *since the beginning of the world men have not heard*, nor has heart conceived anything to be compared, either in the power of the working or the abundance of the grace, with that future blessing which God has in store for his people, and that *better covenant* and hope for which the text represents them as waiting.

The immediate object of the former redemption was to bring them into a national covenant, to plant them in the good land of Canaan, and to distinguish them as his own people by outward privileges and advantages, as means to the higher end of spiritual blessings and everlasting salvation; but the hope now set before them, and the object contemplated in the prayer of the text, is their adoption into a *better covenant, established upon better promises*. It is to bring them to the full participation and enjoyment of those good things, which *eye hath not seen, nor ear heard, neither have entered into the heart of man* to conceive. The Law had *a shadow of good things to come*, and the pious Israelites under the Law *saw the promises afar off, and were persuaded of them, and embraced them*, and then *died in faith, God having provided some better thing for us, that they without us should not be made perfect*; and it is to bring the descendants of these ancient believers to the actual and complete enjoyment of that *better thing* as now revealed in the Gospel, that the prayers of the pious remnant are offered up, and the efforts of Christians are called forth, while the Church and world are waiting together for the glorious consummation. *What shall the receiving of them be but life from the dead?*

Other circumstances and incidental benefits, connected more or less immediately with this consummation, are omitted in this argument. The question of the restoration of the Jews to their own land does not enter into it: the influence which the great event of their conversion may have upon the gathering in of *the fulness of the Gentiles* is not touched upon. It is the grand, the all-important matter of the conversion of the Jews themselves to the faith of Christ, for which their nation is represented as *groaning and travailing in pain together*: and when we consider the character of that covenant of life from which hitherto they have been self-excluded, we see reason enough why they should long so earnestly and plead so importunately for it, as the one mercy which is all-sufficient for their national recovery and regeneration. For in this is included that inexhaustible treasury of blessings which God has from all eternity *prepared for them that wait for him*, or, as the Apostle quotes it, *for them that love him*: and the terms describe those who are enlightened by the teaching of the Holy Spirit of God to seek the rest of their souls in him, and so are made willing in the day of the Redeemer's power to receive him into their hearts as *the hope of glory, to submit themselves to the righteousness of God* in him, and to accept thankfully the salvation of grace, which was purchased by the great atonement of the Cross. These blessings are spoken of as so infinitely great, that none but God himself was capable of conceiving them: *Neither hath the eye seen, O God, BESIDES THEE, what he hath prepared for them that wait for him*. They had heard with their ears of the wonders he had wrought for their fathers under the Law; but those types and shadows fell far short of the wonderful realities of the Gospel. God had revealed them, indeed, in his word, and made them the subject of many a gracious prophecy and promise from the beginning of the world. But all this has been to them *the wisdom of God in a mystery*; and because they could not spiritually

discern it, therefore it has been *foolishness unto them*. But, says the Apostle, *God hath revealed them unto us by his Spirit*; and when this revelation of the Spirit shall come in aid of the revelation of the word, by *shining into their hearts, and giving them the light of the knowledge of the glory of God in the face of Jesus Christ*, then they will have such an understanding of the gracious mystery as will fill them *with joy unspeakable and full of glory*.

Such, then, Christians, is the blessedness into which your Jewish brethren are to be introduced at their conversion; and keeping this in view, it is a very powerful argument which the text urges, drawn from a consideration of the *terrible things* which God had done for them when he brought them out of Egypt. And it is no strange thing that they should ask as much now, when they are sighing to be delivered from a bondage not of 400, but of 1,800 years, and that *an iron bondage*, which lays its heavy yoke upon their souls, and grinds them down under a grievous oppression, from which He only who is *mighty to save* can redeem them. They call upon him, therefore, to *rend the heavens and come down*, to remove difficulties out of the way, and to manifest his presence, his power, and his grace, in achieving for them that spiritual redemption, of which so glorious a type had been vouchsafed to their forefathers. And as the prayer which asks for this blessing is dictated by the Spirit of God himself, so it is in entire consonance with the purposes and promises of God: he has declared that *all Israel shall be saved*; that *there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob*; that *the veil shall be taken from their hearts*, and they shall look upon their crucified Messiah, and mourn for him with a godly sorrow; and this shall be *repentance unto life*. Let converted Gentiles and converted Jews unite in supplication, that *the Lord will hasten it in his time!*

And now, my brethren, in conclusion, we have in the subject before us first of all,—

I. *An answer to all objections against the conversion of the Jews.* The difficulties in the way of this work are supposed to be very great—so great, indeed, as to discourage hope and paralyse exertion. And great unquestionably they are ; insomuch, that if we were attempting to overcome them by the operation of any power less than that which can *rend the heavens, and break in pieces the mountains*, it would justly expose us to the charge of folly and presumption. But go back to the days of Egypt, when the waters of the Red Sea divided before Israel, and *the mountains flowed down at the presence of Jehovah*. And neither is *the Lord's hand shortened that it cannot save, nor his ear heavy that it cannot hear*. Omnipotence is still the same, and is engaged again to bring redemption to Israel. No calculation of difficulties in the way can go beyond the magnitude of those recognised in the text : but faith is our supporting principle ; and faith enables us to believe that *what he hath promised he is able also to perform*.

Amidst all the darkness, then, which overshadows the prospects of the friends of Israel, there is one gracious hope set before us in the text and the verse immediately following, which seems to gather strength even from despair. The good things of the Gospel are spoken of as *prepared for those who wait for God* ; and it is added, *Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways*. But such a hope as this is absolutely negated by the facts of the case, because the Jews are represented as having their *hearts hardened from the fear of God*, and manifesting nothing of that disposition which he delights to meet and to bless : and, therefore, it follows, *Behold, thou art wroth, for we have sinned!* And what then ? Another consideration is immediately brought forward, specially to meet the

despair thus induced ; and this is, God's continuance in his purposes of mercy : *In those is continuance, and we shall be saved.* All the course of Jehovah's past dealings with Israel, and all his purposes respecting them, are moving forward towards this blessed consummation ; and all the blindness and obstinate unbelief of the nation cannot turn back or turn aside the flowing tide of his mercy. *The gifts and calling of God are without repentance. Behold,* said the Prophet, *I have received commandment to bless ; and he hath blessed, and I cannot reverse it.*

Do we ask, then, How *can* the Jews be converted ? Our answer is, Omnipotence can do it. Do we ask, How *shall* they be converted ? We reply, The grace of God has ordained and promised, and will perform it. *In those is continuance, and they shall be saved.*

II. Holding out, then, such encouragement to our undertaking, the subject next *appeals to our compassion on behalf of the Jews.* It presents before us that remarkable people—*beloved for the fathers' sakes, but enemies for our sakes*—resting, indeed, at present in the stagnation of indifference and unbelief, but even thus appealing to our best feelings of compassion with their silent cry of misery, and expostulating in the spirit of their fathers' language, *Is it nothing to you, all ye that pass by ? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.* Behold and see, brethren, if ever nation presented such an affecting spectacle of rejection from ancient privileges, degradation from national greatness, and of that utter desolation which has *left them neither root nor branch ? And is it nothing to you, GENTILES ?* Is it not a sight to stir up your bowels of compassion, and make them yearn over the affliction of your elder brethren ? Is it a case for you to *come and look on, and then pass by on the other*

side? Oh, not so did the great Apostle of the Gentiles, who testifies that he had such *great heaviness and continual sorrow in his heart* on their account, that he could even have *wished himself to be accursed from Christ for them*. And what is his language to us? *I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?* So that the claims which their case presents upon our Christian compassion admirably fall in with the additional motives of zeal for the promised extension of the Church of God, and a regard to the development of those high purposes of grace which God has yet in store for Israel.

III. In conclusion, then, Christian brethren, let us understand and appreciate *the duty to which we are called*, in relation to this wonderful people. That duty, clearly and undeniably, is to act in harmony with the prophetic intimations of the text, by endeavouring to bring into the fold of Christ *the lost sheep of the house of Israel*. And, viewing this duty as connected with the promised triumph of God's cause, if our cold and selfish hearts be indifferent towards the one and the other, there is matter enough for solemn consideration in the argument which Mordecai addressed to Queen Esther, to induce her to bestir herself for the deliverance of the Jews from temporal destruction: *If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?* May we have grace to take our part in the work under a deep sense of our responsibility, and so escape the condemnation of those *who stood on the other side, and looked on the day of*

their brother Jacob in the day that he became a stranger, and rejoiced over the children of Judah in the day of their destruction, and spoke proudly in the day of distress ! (Obadiah 11, 12.)

Finally, We make this appeal to you on behalf of Israel, in the name of Him who *sprang out of Judah*, and was *the Son of David*, and *the Seed of Abraham*, in whom *all the families of the earth are to be blessed*. He *loved us and gave himself for us*. To that unspeakable love we trace up every blessing and every hope, which we enjoy as Christians ; and every motive of gratitude to him, and zeal for his glory, should constrain us *to live not unto ourselves, but unto him that died for us and rose again*. And how can we more extensively glorify him, than by endeavouring, in dependence on his almighty grace, to throw down the last barrier that opposes the spread of his Gospel, by the removal of which its way shall be effectually opened to enlarge his kingdom to the very ends of the earth ? So shall his *way be known upon earth, and his saving health among all nations*. So shall “ Jews, Turks, infidels, and heretics, be brought home to his flock, and saved among the remnant of the true Israel, and made one fold under one Shepherd, Jesus Christ our Lord.”

May He who as on this day *ascended up on high, and led captivity captive, and received gifts for men*, vouchsafe to pour down the fulness of his Holy Spirit upon the Church and the world, and so to answer the prayers and bless the labours of his servants, that *the princes of the people may be gathered together, even the people of the God of Abraham* ; and that his whole creation may be made one glorious temple resounding with the praises of the redeemed, *Unto Him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.*

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EQUALITY OF JEW AND GENTILE IN THE
NEW TESTAMENT DISPENSATION.

No. 9

A SERMON,

PREACHED AT THE

PARISH CHURCH OF ST. CLEMENT DANES, STRAND,

ON THURSDAY EVENING, MAY 2, 1838,

BEFORE THE

LONDON SOCIETY

FOR

PROMOTING CHRISTIANITY AMONGST THE JEWS.

BY THE

REV. ALEX. MCAUL, D.D.

OF TRINITY COLLEGE, DUBLIN, AND MISSIONARY TO THE JEWS.

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EQUALITY OF JEW AND GENTILE.

ROMANS X. 12—15.

“ For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach, except they be sent ? ”

THE Gospel is the dispensation of the grace of God. Peace on earth, and good will to men, its sum and substance. And yet some professed Christians have discovered in it a scene more appalling, than any furnished either in the annals of sin, or the records of God's severest judgments, during that dispensation which is emphatically called—the ministration of death and condemnation: they have found out that the grace of God, which bringeth salvation, has for centuries turned the once-beloved people of God into a nation of incurables, whose present portion is misery, and whose future lot is damnation. They tell us that any attempts to convert the Jews must be fruitless, for that, since their national rejection of Christ, God has given them over to a judicial blindness, which cannot be removed by any human effort, until the set time arrive. If we ask, therefore, what has become of the millions who have passed into eternity since the crucifixion of our blessed Lord, this system replies, they have perished. And if we inquire, what is our duty to the millions now scattered over the whole earth, the

answer is, to leave them to their fate. On this principle, the faithful preaching of the Gospel is powerless, and the earnest prayer of the righteous unavailing. Though the whole Church should unite in crying to the Jew, Behold the Lamb of God ! he cannot believe ; and though all professing Christendom should put on sackcloth, and offer up one universal intercession, they cannot procure for one Jew the gift of faith from Him, who has promised to grant whatever two have agreed to desire, and even commanded us to ask, that we may receive and our joy be full. Though they have not committed the sin against the Holy Ghost, their doom is neither to be forgiven in this world or the world to come ; and although they have never fallen away after tasting the good power of the world to come, it is impossible to renew them to repentance. It is true that all men do not carry this system to its full length, nor admit all the conclusions which it involves ; but some modification of it seems to lurk in the minds of most Christians : and I believe it to be the most successful device ever contrived by Satan, to prevent men from earnestly attempting the conversion of the Jews. I have, therefore, selected a text, which shows the true relation in which the Jews stand to the Gospel dispensation, and as plainly points out our duty. I shall endeavour, by the help of God,

I. TO CONFIRM THE PRINCIPLE WHICH IT LAYS DOWN,

II. TO URGE UPON YOU THE DUTY WHICH IT INVOLVES.

THE PRINCIPLE LAID DOWN is, that as respects the Gospel plan of salvation, there is no difference between the Jew and the Gentile. The Jew has no advantage over the Gentile, nor the Gentile any superiority over the Jew. When the text is read, one of the first thoughts suggested is, Does the Apostle mean to contradict himself ? He says here, in plain terms, that there is no difference between the Jew and the Gentile ; and yet, in a preceding chapter, he asserts as distinctly that the Jew has a manifest superiority. He fairly puts the question : " What advantage, then, hath the Jew, or what profit is there of circumcision ? " and

replies, "Much every way: chiefly because that unto them were committed the oracles of God:" and then goes on to prove that the partial unbelief of the nation has no power to take away any advantage, which is based on the faithfulness of God. "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, and every man a liar." The man who is determined to admit no claim to superiority on the part of the Jews, dwells on the text, and slurs over those passages which seem to assert the contrary; and he whose zeal for the Jews outstrips his knowledge of the Word of God, lays a peculiar stress upon the last quoted passage, and others like it. But the simple and unbiassed reader of the Scriptures gives to each class of passages their full and just value—their plain grammatical sense, and finds neither difficulty nor contradiction. He knows that the Jew stands, like every other man, in a twofold relation: first, as member of a particular nation or family in this present world: and, secondly, as an individual child of Adam, in which relation he shall appear at the bar of Christ, and remain to all eternity, when all national distinctions are forgotten: and he sees that it is possible for a man, as a member of a particular nation, to possess great and distinguishing privileges, whilst yet, in his relation to God as a sinner and the mode of his salvation, there is no difference between him and the most degraded tribes of the whole human race. He can therefore admit, in their plain and literal sense, all the glorious promises and privileges given to Israel as a nation, whilst he denies the inference drawn by the rabbies, that their national election ensures their eternal salvation. When the Jew urges that his nation is the people of God's choice—the peculiar object of his care—the subject of his most glorious predictions, we admit it all. When he tells us that God hath not cast off his people—that they shall again be gathered from the four winds of heaven, and replanted for ever in the land of their fathers—that their holy city is to be a joy and praise in the whole earth, the seat and centre

of Divine light,—we can answer, that this is not only an article of our creed, but forms a constant subject of our prayers. But when he asserts that, therefore, every Israelite shall have a part in eternal life—that his national privileges give him a claim and a ground of hope not vouchsafed to the Gentile, we deny his inference: we tell him that there is but one way of salvation either for Jew or Gentile—faith in Christ crucified, and one means of begetting faith—the preaching of God's Word. "There is no difference between the Jew and the Greek: for the same Lord over all is rich in mercy unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" This passage, then, is not subversive of the glorious hope of Israel: on the contrary, it forms the surest warrant for seeking the salvation of the Jew; and at the same time points out the legitimate means ordained of God for compassing the end.

The Jew once had peculiar means of grace not vouchsafed to the other nations; and he still holds the first place in God's providential dealings, and is preserved as a chosen instrument for the fulfilment of God's purposes: but neither past mercies, nor the promise of future national glory, can exempt him from the rule of God's righteous judgment. The covenant of circumcision cannot atone for sin, neither can the hope of his nation stand as an equivalent for faith in the Son of God. The Gospel promise is, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved;" and the Gospel ordinance, "That faith cometh by hearing, and hearing by the Word of God."—There is no exception made in favour of the Jew who continues in unbelief, nor any promise of faith to be bestowed without the use of ordinary means. God's mercy

in Christ Jesus is equally free to Jew and Gentile. But it has a limit which applies to both: it is promised only to "all them that call upon him." "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." The possibility of calling upon him has also a limit. Neither Jew nor Greek can call upon him of whom he has not heard. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" I know there is an opinion prevailing in the minds of many persons, that the Jews are to be converted by miracle, or even by some sudden appearance of the Lord, as was St. Paul. If this opinion were well founded, it could not affect our present argument. The question now is, not what the Lord may do at some future time, but what he has revealed as the principle of our present conduct. But I must confess that I have great doubts as to the correctness of that view in general, and I am quite sure that in part it is erroneous. The Word of God expressly declares that some are to be converted by the use of the ordinary means. The prophet Jeremiah describes the gathering of some of the Jews as gradual: "I will take you one of a city, and two of a family, and I will bring you to Zion." (Jer. iii. 14.) And I know not how to interpret Ezekiel's vision of the valley full of dry bones, except of a preaching of the Gospel, followed by an abundant outpouring of the Spirit of God. The words of our Lord seem also to imply that the conversion of the Jews is to precede His second advent: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." These words bring us back to the Apostle's question: "How shall they call *him* *blessed* in whom they have not believed? and how shall they believe in him of whom

they have not heard? and how shall they hear without a preacher?"

Some will reply, True; the Jews are to be converted before the return of the Lord, and their conversion shall be effected by preaching, but not until the time comes. This reply brings us to another application of the principle laid down in the text. We have already asserted that in the Gospel-promise of salvation the Jew has no superiority over the Gentile. We now assert, that the Gentile has no advantage more than the Jew. "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever," Jew or Greek, Greek or Jew, "shall call upon the name of the Lord shall be saved." The Gospel makes no assertion concerning the blindness of an unbelieving Jew, for which it does not furnish a parallel equally strong concerning the blindness of the unbelieving Gentile. The Gospel makes no peculiar provision for the Gentile more than for the Jew. The same Lord who is rich to all, has for all made the same provision, without any limit or drawback which affects the one more than the other. Those who say that the blindness of the Jews is to continue until a set time, predetermined in the counsels of God, mean one of two things. Either they mean, that until the set time arrive not one single individual of the Jewish nation can be converted—and then they say what is flatly contradicted by history and experience,—or they mean to say that some, the majority of the Jewish people, cannot be converted until that time come; and then they say nothing to the purpose, unless they can also point out the particular individuals, whose doom it is to die in unbelief. The only basis of this opinion is the assumption, that the Jews are visited with a judicial and incurable blindness. But if they thereby mean to say, that this judicial blindness is impervious to the light of the Gospel, or impenetrable to the workings of the Holy Spirit, or that God has so given them over to blindness, that he

has withdrawn from the whole nation and from every individual the heavenly dew of his grace; I have no hesitation in saying, that their assertion is altogether without scriptural foundation, and directly opposed to many declarations of God's Word. The text says expressly, "There is no difference between the Jew and the Greek." But if there rest upon the mind of a Jew a deadly and irresistible blindness, which is not upon the mind of the Gentile—if the preaching of the Gospel be powerless, as regards the conversion of the former, and effectual for the salvation of the latter, then there is a great difference—the greatest of all differences, yea, an infinite and eternal difference, to which the power of omnipotence itself can make no addition. And we must restrict the Apostle's words, we cannot say, "The same Lord over all is rich unto all that call upon him," but that he is rich only to the Gentiles. We must also change the Apostle's questions; we can no longer ask, "How shall they believe in him of whom they have not heard?" But how should they believe at all, whether they hear or not, seeing that their eyes are fast sealed by the sentence of the Almighty?

But you will say, Does not the New Testament declare that the Jews are blinded? Is it not written in 2 Cor. iii. 14, "But their minds were blinded; for until this day remaineth the same vail, untaken away in the reading of the Old Testament; which vail is done away in Christ. But even to this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away?" Is not both the blindness here plainly asserted, and the period of its continuance fixed? If I had no other solution, I might reply by another question, to the full as valid, Can one part of God's Word contradict another? But I must tell you that you have altogether mistaken the sense of the passage. The Apostle is not speaking of a blindness inflicted upon the Jews because of their rejection of Christ, but of a blindness which began in the days of Moses. Neither is he speaking of a blindness which renders faith in Christ impossible, but which prevented the Jews

from the time of Moses until St. Paul's time, and, we may add, until our own time, from understanding the nature of the Mosaic dispensation. Let us hear the context: "Seeing, then, that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished (i. e., the Mosaic dispensation): but their minds were blinded; for until this day *remaineth* (not, which now is inflicted because of the rejection of Christ, but which began in the days of Moses, and from that time until this day) *remaineth* the *same* vail untaken away in the reading of the Old Testament, which vail is done away in Christ." This vail is so far from preventing faith in Christ, that we know that it remained on thousands, not excepting the Apostles themselves, after their conversion to Christ, and after the outpouring of the Holy Spirit, until at last it was removed by an especial vision vouchsafed to Peter: yea, and it will, as the Apostle tells us, remain on the Jews until after their conversion: "Nevertheless, when it shall turn to the Lord, the vail shall be taken away." Mark these words. The Apostle does not say that this vail shall be taken away, in order to render their turning to the Lord possible, but that they shall turn to the Lord first, and then the vail shall be taken away.

The passage quoted by our Lord from Isaiah vi., that the heart of the Jews is waxed gross, and their ears dull of hearing, &c., I shall not notice, because, after these words were spoken, many thousands and tens of thousands of Jews were converted to the faith of Christ. But there is a passage in Rom. xi. 7, which seems to give colour to the opinion concerning the irresistible blindness of the Jews, and which deserves consideration: "What, then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. And David saith, Let their table be

made a snare, and a trap, and a stumbling-block, and a recompence unto them; let their eyes be darkened that they may not see, and bow down their back alway." At first sight this passage seems very strong, but a narrower examination shows that it is so far from proving their universal reprobation, that it proves the contrary, that there is always amongst that people a remnant according to the election of grace. In the last verse of the tenth chapter, the Apostle had quoted the words of Isaiah, "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." God foresaw the erroneous conclusion which Gentiles might draw, and particularly the arrogant pretensions which the Church of Rome would set up, as the peculiar people of God. He, therefore, graciously provided against both, and moved the Apostle to ask the question, "Hath then God cast away his people?" and to answer, "God forbid; for I also am an Israelite." He then goes on to prove that God hath not cast away his people. And how does he do it? He makes the fact, that seven thousand Israelites were preserved from idolatry in the time of Elijah, the premises, from which he draws the conclusion, "Even so, then, at this present time, there is a remnant according to the election of grace." Does he not teach us to argue in the same manner, and to infer, that in every generation of Jews, there has been a similar remnant? Or, did the Apostle mean to say, that the number of the elect amongst the Jews was, in his day, accomplished, and all succeeding generations to be consigned, without an effort, to hopeless despair? Clearly not; for, after this awful passage, he goes on, "I say then, have they stumbled that they should fall? God forbid. But rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy;" i. e., that their temporary rejection might be a means of grace, instead of an irresistible barrier. And he proceeds immediately to tell us, that the very object for which he used this language was, that it might be instrumental in rousing some of the Jews, and bringing them to

salvation; "I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them." When the Apostle afterwards actually arrived at Rome, he gave the best possible commentary upon these words. He sent for the Jews, and preached the Gospel to them from morning till evening. And though some continued obstinate, "some believed the things which were spoken" (Acts xxviii. 24), a plain proof that the Apostle did not, in these words, seal the doom of all those who were not already in the faith, when they were written.

There is one passage more upon which great stress has been laid: "Blindness in part has happened unto Israel until the fulness of the Gentiles be come in." But give this passage its greatest possible force, it still only proves that the blindness of Israel is partial. It does not in any way imply that the whole nation is given up to an irresistible blindness, but only that a part of the nation, how great or how small is no where said, shall remain in unbelief until the fulness of the Gentiles be come in. But if we examine the context, we find that blindness has happened only to them that believed not. The Apostle is evidently speaking of that blindness which forms the subject of the whole chapter; and that blindness he limits, as we have seen above, to those who had wilfully rejected the Gospel. The blindness was not the cause of the rejection, but the rejection the cause of the blindness. How then can it be applied to those Jews to whom the Gospel never has been preached—who do not know that Christianity differs at all from heathen idolatry—who are ignorant that Christians even believe in the resurrection of the dead, and have never had an opportunity of examining the purity and holiness of the New Testament? If we preach to them the Gospel in all its fulness and power, and they then reject, we can say that they are blinded. They then come within the limits assigned by the Apostle. But if we leave them

in their ignorance, and have never tried whether they be blind or not, it seems, to say the least, rather premature to talk of an irresistible blindness. But after all, the Apostle only says what is equally true of the heathen. He says, that the general conversion of the Jews is not to take place until the fulness of the Gentiles be come in. It is equally true, that the general conversion of the heathen cannot take place until the Jews be received. The very passage which the Apostle cites from the Old Testament to prove his assertion concerning the Jews, informs us, that until the light arise upon them, gross darkness shall remain upon the Gentile world. He says, "All Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." He here informs us, that the latter part of the lixth of Isaiah refers to the future national conversion of Israel. But what are the words which follow his quotation? "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." The Apostle himself teaches the same truth in the xith chapter of the Romans. He says, that when the Jews shall be received, many Gentile nations shall be dead, and first receive life by their reception. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." If, therefore, the counsel of God, that a part of the Gentile world shall remain dead and in darkness until the conversion of the Jews, furnish no pretext for not preaching the Gospel to the heathen, neither can the partial blindness of the Jews furnish any excuse for Christians who refuse to fulfil their Lord's command, to preach the Gospel to every creature.

These are, I think, the strongest passages respecting the judicial blindness of the Jews. We have seen that they

furnish no warrant for believing that the Jews are shut up in an incurable unbelief until a certain fixed period arrive. But I must go farther, and assert, *that nothing has happened to the Jews which has not equally happened to the Gentiles*; and that in God's infliction of judicial blindness on the Jews, he only repeated what he had previously done to the Gentiles, the effects of which we see in the greatest part of the heathen world to this day. St. Paul expressly tells us that the Jews were visited with judicial blindness, because of their unbelief. They were not made blind to prevent them from believing, but because they believed not, therefore they were blinded. The antecedent unbelief was the cause of the punishment, which was subsequent. "Because of unbelief they were broken off." The same St. Paul speaks to the same effect of the heathen, and in language more strong, and, if possible, more awful: "Because that, when they knew God, they glorified him not as God God also gave them up to uncleanness Because they changed the truth of God into a lie, and worshipped and served the creature more than the Creator For this cause God gave them up unto vile affections And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." This was a faithful description of the heathen world in St. Paul's time, and is also the only rational account of the idolatry and abominations which prevail amongst hundreds of millions of the heathen at this present hour. God has given them over to a reprobate mind. Compare this passage with the most awful passage respecting Jewish unbelief, and then tell me whether there is any difference between the Jew and the Greek in God's inflictions. My own feeling is, that if there be any, it is in favour of the Jew. For we no where read of the Jews being given over to vile affections. Hear another account of the unbelieving Gentiles, in Ephes. iv. 17: "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened,

being alienated from the life of God through the ignorance that is in them, because of *the blindness* of their heart, who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." What difference is there between this blindness, and the blindness of the Jew? Whatever conclusion we draw respecting the blindness of the Jew, and the period of its duration, the same must we draw respecting the Gentile. If, indeed, the whole heathen world had been for centuries converted, whilst the Jew remained a solitary exception of unbelief, there might be some pretence for this opinion of a peculiar judicial blindness. But when we know that there are four, if not six hundred millions of heathen, still walking in vanity, still having the understanding darkened, still alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, still past feeling, still working all uncleanness with greediness, one is only astonished at the blindness of those who see any thing peculiar in the state of the Jews.

The conclusion resulting from the examination of particular passages, is fully confirmed *by the analogy of the whole Gospel system*. In the provisions of the Gospel God has made no difference between the Jew and the Greek. Nay, the very object and end of the Gospel dispensation is to break down every partition wall, and to place Jew and Gentile upon an equal footing in the great concern of eternal salvation. When St. Paul describes the Gospel, he says, "It is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Gentile." Now, if the Jew be irresistibly blinded until a certain period, and the blindness is then to be removed, not by the Gospel, but by miracle, then the Gospel is not the power of God unto salvation to the Jew at all, but to the Gentile only. When St. Paul describes the mode in which the Gospel was received, he does not ascribe to the heathen any particular facility for believing. His account is, "We preach Christ crucified, unto the Jews a stumbling-block,

and unto the Greeks foolishness : but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." And when St. Paul declares the object for which the Son of God appeared in the flesh and suffered on the cross, he says expressly, it was to take away all distinction. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances : for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off and to them that were nigh. For through him we both have access by one Spirit unto the Father." How any man can read and believe this passage, and yet maintain that there is an irresistible blindness on the minds of the Jews, I cannot conceive. If the Jews are forcibly withheld from believing the preaching of the Gospel, how is Christ our peace? How hath he made both one? How hath he broken down the middle wall of partition? How hath he abolished the enmity? How hath he made of twain one new man? How hath he reconciled both? How hath he preached peace to the Jew, that was nigh, and the heathen, afar off? How have we both access by one Spirit unto the Father? If the Jew cannot be benefited by the preaching of the Gospel, and the Gentile can, what does the Apostle mean, when he says, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." (Gal. v. 6.) In this case uncircumcision does avail a great deal, even to the salvation of the soul, and circumcision avails to its damnation. If the Jew be excluded from the hope of the Gospel, and the Gentile admitted, why does the Apostle tell us, that "in Christ there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." But it is needless to multiply passages; the whole tenor of the Gospel teaches that there is no peculiar

obstacle in the way of a Jew ; or, in the words of the text, " There is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him, for whosoever shall call on the name of the Lord shall be saved."

There is but one argument more that can be offered in defence of the opinion, that the Jews cannot be converted until the set time arrive, but it is a strong one, for it is taken from fact and experience. If there has been no peculiar impediment in the way of the Jews' conversion, why have they continued so many centuries in unbelief, whilst, in the same period, so many Gentile nations have embraced the faith of Christ? We might ask, in return, why have not the Chinese been converted? or the Hindoos? or the American Indians? But we have a sufficient and satisfactory reply in the text, " How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" It can be shown, first, that the Jews have not believed, because Christ has not been adequately preached to them. And it can be shown farther, that the question takes for granted what is not true, namely, that the Jews have universally continued in unbelief. There never has been a period of history in which the Lord has not had a remnant amongst his people Israel. Had the Christian Church continued from the days of the Apostles to the present day in the diligent use of the means for the conversion of the Jews, and in persevering earnest prayer for God's blessing upon their efforts, and the Jews remained notwithstanding in unbelief, Christians would have some colour for saying the time is not come. But it is rather inconsistent to neglect the means, and then ask why the end has not been attained. When any man says the time for the conversion of the Jews is not yet come, the true answer is, How do you know? Did you ever try? The Christian Church has certainly not made a fair trial, and has therefore no right to make such an assertion. For, in the first place, the Christian Church has, from the earliest

times, displayed a spirit of hatred and even contempt of the Jews, which has taught the majority of the Jewish nation to regard Christians as their bitterest enemies. I speak not now of the prejudices of the illiterate, but of the deliberate acts of the councils and rulers of the Church. One of the first acts of this kind was the making the Jewish Sabbath a fast-day. From the earliest times to the fourth century the practice had been to observe the Jewish Sabbath as a holiday, as some suppose, in order to facilitate their conversion.* But the Church of Rome, which soon displayed a decided opposition to the Jews, made it a fast-day, that the separation might be marked and strong.† The Council of Laodicea completed this work, by ordering the Gospels to be read instead of the Jewish Lessons, and by commanding Christians to work on the Sabbath.‡ The Council of Elvira and several succeeding councils forbade all familiar and friendly intercourse with the Jews, under pain of excommunication.§ Stephen Langton and Hugo de Velles, Bishop of Lincoln, extended this decree still further, for they denounced the same punishment upon any one who should hold communication with the Jews, or even sell them provisions.|| And to crown all, a decree was made, forbidding a Jew to enter any Christian Church. If to these public and practical decrees of the Church, we add the injustice with which they were treated by Christians in general—their synagogues destroyed, or forcibly taken away, and converted into Christian churches—themselves driven from one country to another, and in some cases they and their children forcibly compelled to embrace Christianity—who can say, that the Gospel has been fairly preached to the Jews, or who can wonder, that they have continued in unbelief? Even if the Church had been zealous in preaching to the Jews, and had continued pure in doctrine, no zeal or ortho-

* Schrœk, part ii. p. 145.

† Neander, vol. i. part i. p. 515.

‡ Ludolph. Hist. Æthiop. lib. iii. c. 1.

§ Basnage, tom. viii. p. 123, and book ix. c. xiv.

|| Tovey, pp. 81, 82.

doxy can compensate for want of love and compassion. Love is an essential part of the Gospel, as well as of the Christian character; and where it has not been practically exhibited, the religion of Christ has not been adequately preached. Moreover, the ancient Church appears to have made no provision for preaching the Gospel to the Jews. Some few of the fathers wrote against the Jews in languages which the Jew considered as profane, and therefore did not read. But I cannot find that any systematic attempt was ever made by the Christian Church. Some individuals were moved to seek the welfare of the Jews, and their attempts were blessed. But the general indifference of the Church for the welfare of the Jews is best illustrated by the general neglect of Hebrew. In Gesenius's *History of Hebrew Literature*, pp. 92—105, we find that from St. Jerome to Raymund Martyn, a period of nearly 800 years, the study of Hebrew was generally neglected, and that in all this time the Christian Church did not produce one Hebrew scholar of note. Until the time of Reuchlin, in the fifteenth century, I know of no attempt to translate any part of the New Testament into Hebrew; and until the efforts made by this Society, no endeavour was ever made to circulate the whole New Testament in Hebrew, that the Jews might read and believe that Jesus is the Christ, the Son of God. This may appear of comparatively little importance, as, since the Reformation, there have been vernacular translations in the Protestant countries where they lived. But it must be remembered, that it is not a century since even the European Jews generally began to read the languages of the country where they live. In Poland but few have learned to read Polish. The vast majority can read only Hebrew and Jewish. And even in this country, it is not a rare thing to find Jews and Jewesses who cannot read English, though they can speak it. Who can say then that Christ has been adequately preached to the Jews, or who can wonder that they do not believe? How should they believe in Him of whom they have not heard? But to

this is to be added, that from the eighth to the sixteenth century, idolatry generally prevailed in the Christian Church; and that that Church, which has beyond all doubt done the most for the conversion of the Jews, has sunk the deepest into this sin. The Roman Church has at various times sought their conversion, and the Dominicans were particularly zealous, and, if we may judge from the work of* Raymund Martyn, well qualified from their knowledge of Hebrew. But who can say that they preached the pure doctrine of Christianity? Their efforts have only tended to convey and fix in the minds of the Jews a false idea of the Gospel. I have found in Poland that the word צלם (which signifies an image generally) has acquired the particular signification of crucifix.† How then could the Jews stop to consider Christianity, when they identified it with idolatry, which their law forbids? Or how can we talk of the blindness of the Jews, if they could not see the light of the Gospel, which did not exist? Since the Reformation the controversy has been better studied, Hebrew more generally understood by Christian divines, and some stumbling-blocks removed. Individuals also have been interested for the Jews, but I am sorry to add, that not one of all the Protestant Churches, so far as I know, has made any attempt *as a Church* to preach the Gospel to the Jews. They have not done even as much as the Church of Rome. It is therefore a vain thing to talk of the judicial blindness of the Jews. Let the Protestant Churches first make the attempt; but let them not say that the time is not come, when they have never tried whether it be or not.

In spite of all these disadvantages, it has pleased God in all ages to show the falsehood of this pretence by gathering to himself a remnant from amongst his people Israel. We have the testimony of St. Jerome, that the Church of the

* Pugio fidei.

† This idea is not altogether strange in England, as, after one of the conferences, a learned English Jew sent me word, that not צלם, but צלם, was the proper word for Cross.

circumcision, or Jewish Christians continued, and was numerous in his own time.* He describes them as existing in all the synagogues of the East; and though strongly opposed to their zeal for the law, he bears witness to their orthodoxy. He says particularly, that they rejected the traditions of the Rabbins, and believed in the deity of the Lord Jesus Christ. In the beginning of the fifth century we read of the conversion of the Jews in Candia;† in the sixth, of the Jewish inhabitants of Borium, in Africa; in the seventh, of the Jews in Cyprus, and other places; in the ninth century, of some in France; in the eleventh, in Germany; in the twelfth, in Germany, Spain, Normandy, and England. On one of the rolls in the reign of Henry III. the names of 500 Jewish converts are recorded.‡ Two of the most learned men of the fourteenth century were converted Jews,§ Paul of Burgos, and Nicholas de Lyra. The latter was the great precursor of the Reformation. From him both Wickliff and Luther learned the true mode of interpreting the Bible. Tremellius, the friend of our own Reformers, and whose translation of the Old Testament is one of the best extant, was a converted Jew. Above a century ago, Wolfius, in his *Bibliotheca Hebraica*,|| was able to enumerate more than 100 Jews who had written in defence or illustration of Christianity. Thus God's Providence bears witness to his Word, that there is no difference between the Jew and the Greek; no irresistible blindness resting on that people, which may not be removed by the preaching of the Gospel.

* St. Jerome died about 420. See St. Jer. Epist. 80 ad August. See also in Isa. viii. 13, and ix. 1; and Lequien. Dissert. Damasc. p. 123; and his Note, p. 82, of Johan. Damasc.

† Basnage, vol. xii. pp. 202, 356, 373; vol. xiii. pp. 90, 91, 189, 292.

‡ Tovey, Angl. Jud. p. 227. N.B. These are a few, out of a great many cases, which might be adduced.

§ See Cave Hist. Litt. Appendix, pp. 20 and 92.

|| Wolfius passim; or see Chapman's Eusebius, p. 530, to which latter book my attention was first directed by the Rev. J. C. Franks, Vicar of Huddersfield.

II. Having confirmed the principle both from Scripture and history, I now come to press upon you THE DUTY OF PUTTING THIS PRINCIPLE IN PRACTICE. The principle is, that as respects eternal salvation, the Jew has no superiority over the Gentile, nor the Gentile any advantage over the Jew; that the promise of salvation in either case is only to them that believe; and the only means of leading either to the faith is by the preaching of the Gospel. But this principle has been revealed not for our information only, but to direct our practice. If it be true that men can be saved only by faith, and that faith is to be begotten only by the Word of God, the conclusion is inevitable—the Gospel must be preached: and if this principle be true of the Jews, then must it be preached to the Jews also. Every argument that justifies the preaching of the Gospel to the Gentiles, proves the duty of preaching it to the Jews. The text places Jew and Gentile on the same level: we must therefore either preach to the Jew, or give up preaching altogether. There are but few texts that more strikingly set forward the awful responsibility of the Christian Church. The Lord appears to roll off from himself altogether the damnation of them who perish in ignorance, and to lay it upon those who have neglected to preach to them the Gospel. He describes himself as willing to receive and save all who call upon him; and then appeals to the common sense of the Church as to their duty: “How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” The salvation of the Jews, then, humanly speaking, depends upon the faithfulness of the Christian Church. It is true, that were the Apostles themselves to return and preach, their word would be to many of their brethren a savour of death unto death, as it is now to many nominal Christians. But it is equally true that, if the Jews do not hear the Gospel, they cannot believe. “How shall they believe in him of whom they have not heard?” For those, then, that perish in ignorance, the

Christian Church is answerable. If the Church universally rejected the claims of the idolatrous heathen,—if every sect and denomination of Christians united with one common consent to teach, that the Church is to care only for its own members, and leave all others to their doom, the consistency of the delusion might furnish some excuse for the neglect of the Jews. But every Church and sect, be it what it may, that acknowledges the duty of preaching to the heathen, in order that their souls may be saved, and at the same time leaves the Jew to be saved or to perish as may happen, does just enough to acknowledge its responsibility, and to judge itself out of its own mouth. Not one satisfactory reason can be offered for the neglect of the Jew. If the soul of a Gentile cannot be purchased by the whole world, is the soul of a Jew of less value? If Christ shed his blood for the Gentiles, did he not also die that the whole nation of the Jews perish not? If he now ever liveth to make intercession for the Gentiles, is he not raised up to be a Prince and a Saviour to give unto Israel repentance and remission of sins? Christ hath made no difference between the Jew and the Greek : what then is to be the portion of him who makes a difference which God hath not sanctioned?

The text shows that in the application of the means of salvation we should make no difference. But there are some peculiar reasons for seeking the conversion of the Jews. We have shown above that the true cause of Jewish unbelief is the neglect of the Christians. They have not believed because they have not heard. This past neglect should of itself urge us to redoubled exertion at present. But I must add, *that Christians have not only neglected, but actually driven them farther from the truth than they were before.* It is well known to all who have conversed with the Jews, that those passages which were quoted by the Apostles as decisive testimony to the Messiahship of Jesus, are now as much a subject of dispute as the Messiahship itself. A bare citation of the xvth Psalm will no longer

prove the necessity of His resurrection; nor the ixth chapter of Isaiah His deity; nor the liiid His atonement. The modern Jew denies that these passages refer to the Messiah. How, then, was this change effected? When did the Jews depart from the system of exposition received in the days of the Apostles? I answer, that this determined opposition even to Christian exposition was wrought by Christian persecution, and that it first appears as a system about the time of the crusades. In support of Christian doctrine, some help may be obtained from the rabbinic works which precede that period. But from Rabbi Solomon Jarchi, a contemporary of the first crusaders, we find, in the Jewish writers, with but few exceptions, a determined spirit of opposition to Christianity. The injuries inflicted by those who assumed the cross were calculated to inflame the hatred and opposition of the Jews to the very utmost. Accordingly, since that time, most of the Jewish polemical works against Christianity have been written. It is also true, that after that period the Roman Church made the greatest attempts to convert them: that this, therefore, must be assigned as a collateral cause. But who can wonder that the Jews should spurn at and resist the religion of those who treated them with the most unrelenting cruelty, or that they should even hate the name of the cross, when they had seen it lifted up as the harbinger of their destruction? The subsequent conduct of Christendom served only to confirm and develop the system of opposition which the crusades had begun. England set the example of refusing a home to the captive exile. In 1290 they were banished from this country: in 1395 from France: in 1492 from Spain: about 1540 from Naples. All these things I find carefully noted in the Jewish Almanac for the present year,* in the chronological list of remarkable events: and I confess that they are to me one of the strongest arguments that can be suggested to the mind of a Jew against Christianity. If, then, we have been the cause

* Published in Amsterdam.

of confirming the prejudices of the Jew, and of removing him further than his fathers were from the faith of Christ, are we not bound to make an especial effort to remove those prejudices which we have ourselves created? We have not caused the idolatry of the heathen; but we have occasioned the system of modern Judaism. There can be no doubt but that those whom we have deeply injured have the first claim on our benevolence, our sympathy, and our help.

But though we should deny our responsibility for the past, there is one fact which gives the Jews a decided priority of claim. It is this: *that they live in the midst of us*. Of all those who do not believe in Christ, they are the nearest. The providence of God has presented them as the first objects of Christian benevolence. It would seem, as if God wished to try the sincerity of our missionary spirit. To feel an interest for the salvation of the heathen, whom we have not seen, and to feel none for the eternal welfare of the Jew, who lives in the midst of us, seems rather inconsistent. To run to the end of the world in search of some who know not the Gospel of Christ, and at the same time to neglect those who live with us in the same cities and streets, is rather suspicious. I beg not to be misunderstood. I do not mean to say that the heathen should be neglected: it is my firm and full conviction that the Christian Church has not done a hundredth part of what it ought to do for the conversion of the heathen. But I do mean to say, that however great may be the claims of the heathen, the Jew has a prior claim; and that that zeal which burns for the conversion of those who are afar off, and is cold and careless respecting those who are near, is of a very questionable character. The famous Wagenseil* thought that this neglect of the Jews threw a strong suspicion upon the motives of the Church of Rome in seeking to propagate the Gospel amongst the heathen in the seventeenth century. He says, "I have often revolved in my

* See his Introduction to the *Tela Ignea*, p. 90.

own mind why the Pope should, at such an expense, so much danger, and with so much zeal, endeavour to bring the heathen to a knowledge of Christianity, and yet remain almost altogether regardless of the Jews; of whom, not to speak of other places, an incredible multitude is to be found in Rome and the Papal States. In order to imbue the heathen with the Christian faith, the languages of foreign nations are learned, oceans crossed, and sermons, as the report is, preached to barbarous people at the risk of life. But to deliver the Jews, who are nourished in the very lap of the Papal territory, who are familiarly acquainted with the clergy, who have constant intercourse with the monks, and carry on their trade of buying and selling in the very monasteries,—to deliver this people from superstition, no one is particularly anxious, though he might fulfil this duty without any danger whatever. *There is no language to the study of which the Roman clergy pay less attention than the Hebrew—no infidels or heretics whose conversion they seek with less zeal than that of the Jews.*” Such is his censure of the Roman Church. Let us take care that it do not apply to us. There is not anything that can prove, either to the world or our own consciences, that our zeal for the conversion of the heathen is sincere if we neglect the Jew.

These arguments were valid in every age of the Church, but *the circumstances of the times* cry to us with a loud voice to be diligent. A mighty moral revolution has been effected amongst the Jews of Europe within the last sixty years. In Germany, France, Holland, Italy, and this country, the fetters of rabbinism, that for sixteen centuries bound down their consciences, have been shivered to pieces. The habits, manners, principles, education, and even the language of the Jews, have been changed. What a glorious triumph it would have been for the Christian Church, if we could add, that the faithful preaching of the Gospel was the means, and a firm faith in the Gospel the result, of the mighty change! But we must confess with shame, that the general

neglect of the Christian Church has been the occasion, the spread of infidelity amongst Christians one of the principal causes, and a tendency to infidelity the general result; whilst the Christian Church slept, the enemy was awake and sowed tares. The principal instrument was Moses Mendelsohn, a man who, for genius and energy, must ever rank amongst the most remarkable of the children of men; but who, if not infidel himself, was certainly formed in an infidel school. Dr. Jost* tells us, that two of his friends were Lessing and Nicolai, and that he was "a disciple of the philosophers of his time, especially of the French, to whom he was indebted, if not for the course of his ideas, at least for the mode of treating subjects." The effect produced by his writing was, that the Jews exchanged rabbinism, for the illumination of the French pseudo-philosophy, and its German imitators.† "The synagogue service was forsaken; the religious instruction of the youth neglected; religious life vanished; and along with it many a social virtue, temperance, peace of mind, and domestic happiness."‡ I am happy to say, that this is not the general state of the Reformed Jews at present: that many are aware of the excess to which they had been led, and are now retracing their steps, and that in the schools the religious education of the children is well attended to. But still a mighty impulse has been communicated to the Jewish mind. The Jews of Germany are not yet in a state of calm. They are seeking for they know not what. Many, especially the studious youth, are without fixed principles, and therefore fall a prey to that form of infidelity which now prevails. Now, then, is the time to present to them the pearl of great price—the true philosophy—the true hope of their nation. It is especially our duty to preach the Gospel to those amongst whom the poison of infidelity has only begun to spread. The Jews of Poland are still generally free. But if we are slothful, I do fully expect that what is called

* Jost, vol. ix. p. 61.

† Ibid., p. 108.

‡ Ibid., p. 110.

enlightenment,* will spread amongst the whole nation, and we may live to see amongst the Jews the most formidable enemies of our faith. Kidder said truly, more than a century ago, "The Jews are, of all men in the world, the most considerable enemies of Christianity.† The Deists among us, who would run down our revealed religion, and those among us who oppose many of its fundamental articles, are but underworkmen to the Jews; their tools and instruments with which they labour, are to be found in the shops of the Jews, who are generally more dexterous in using them, than those men are among ourselves who trade under them." The truth of this remark is fully borne out by the stress which the infidels of our times lay upon the assistance of the Jews. An infidel bookseller in this city has published an English translation of the Toldoth Jeshu, and promises another of the "Buckler of Faith," and other Jewish books, which, he says, have never been refuted. If we then do not come forward zealously and efficiently to lead the Jews to Christianity, it is my own conviction that we may live to see Jews instrumental in leading many to a rejection of the New Testament.

The last argument which I shall urge is, *that the work has been well begun*. The duty has been acknowledged, acted upon, and blessed. It cannot now be relinquished without incurring a double portion of condemnation. It is not my wish to magnify the efforts of this Society beyond the bounds of sober truth, nor to make statements which exceed my own convictions. My own opinion is that this Society has only made a beginning, but I believe that this beginning has been a good one, and blessed of God. This Society has, in the first place, awakened the attention of Christians in all parts of the world to the scriptural duty of preaching to the Jews. Similar societies have been formed on the continent of Europe and in America, some of which, especially those of Berlin and Posen, have been zealous and efficient in the work. Throughout all Germany,

* Aufklärung.

† Vol. iii., pp. 479, 480.

individuals have been raised up to care for, and administer to the wants of Israelites who are seeking the truth. This Society has also translated the New Testament into Hebrew and Jewish, and published a German edition in rabbinic characters, so that the Jews can now read the true Gospel in languages which they understand. They need no longer learn Christianity from men, the best and wisest of whom cannot preach it in perfect purity, but they can go to the source, and draw from the unadulterated waters of salvation. The translation of the New Testament into Hebrew appears to me to be one of the greatest achievements of the Society; and, though I am *far* from believing that the translation is perfect,* I look upon it as the greatest blessing which the Christian Church ever conferred upon the Jewish people. Many learned Jews both in the east and west; have been led to read the Gospel, because it was presented to them in their holy language. I have myself found it in the houses of Jews who still denied its authority, and who prized and read it, though they did not believe in Christ: and I know more than one instance in which it has been the means of bringing Jews to the knowledge of the truth. Thousands of this blessed book have been circulated, and the effects will never be fully known until the great day of account. If the Society did nothing else but thus circulate the New Testament, this would itself be sufficient to give it a claim upon all those who believe in the power of the Word of God. But it has also circulated thousands of the Old Testament Scriptures in the Hebrew. In every part of the world, the editions of this Society are testifying to Jews of the love of Christians, and their faith in the law and the prophets. Many a Jew would never have possessed a complete copy of the Scriptures, but for the efforts of this Society. There are thousands and tens of thousands of Jews who are too poor to buy a Jewish edition, because those editions are generally printed with the rabbinic com-

* A new and corrected edition of the Hebrew New Testament will be published immediately.

mentaries. How then were they to search the law and the prophets to know the true character of Christ? The bounty of the Christian Church dispensed by this Society has now made this possible. Jews thankfully and readily buy the Bibles printed by this Society; and I know of more than one instance where Jewish schools have been supplied. This has, perhaps, made a deeper impression on the Jews than the circulation of the New Testament; for I have known Jews ask, What could be our reason for circulating the Old Testament, which they said was contrary to the New? The answer, that it contains the proofs of the truth of the New, has presented Christianity to their minds in a new light. But this Society has also sent forth missionaries to preach the Gospel; and Jews in every part of the world know that there is a Society, whose express object it is to lead them to Christ. Many thousands of Jews have heard the Gospel of the grace of God, and in almost every city of the north of Germany, there are individuals of the Jewish nation, whose conversion proves that the efforts of the Society have been blessed. In Poland also, many, male and female, old and young, educated and uneducated, have been brought to confess Christ and to live to the Saviour. The work has been begun, and the beginning blessed: but, after all, it has only been begun. The Word of God has not been at all proportionably circulated. I should wish to see a copy of the Old and New Testament given into the hands of every Jewish family in the world. *The Jewish controversy has not yet been adequately studied: the chief polemic works of the Jews still remain without an answer; and the best Christian works on the subject are still locked up in languages which but few of the Jews understand.* Mere tracts, containing a few texts about the Messiah, are not efficient weapons to attack the prejudices and errors of an acute, and, in their own way, learned people. The learning of the Jews must be studied; their most learned and celebrated authors must be confuted; their books of authority must be republished, either in whole or in part, with

Christian notes. We must in this become Jews to the Jews, if we wish to save their souls. I know that, after all, the simple preaching of the cross of Christ is the appointed means of the salvation of sinners: but still, if we would lead any one from error, we must know what his errors are; and we must conciliate his good will, and convince him of the sincerity of our love and intentions, by showing him that we have taken the trouble to examine the grounds on which his error rests. This is the plan which the Christian Church has pursued in all its controversies with Arians, Socinians, Antinomians, and other heretics; and which it must pursue, if it be in earnest in seeking the salvation of the Jews. The Jew looks upon us as ignorant Gentiles; we must convince him of the contrary, not by abusing the Talmud and the writings of the rabbies, which he sees and feels we have never read; but by showing him that we have studied them as well as he; and that either they bear witness to the truth of Christianity, or that there are valid and scriptural grounds for believing them in error when they oppose it. The Gospel must also be more generally preached. There must be more missionaries. Christian ministers, also, who have Jews residing in their neighbourhood, must do what they can by preaching to, and conversing with, this people. In truth, it appears to me as if the Society had done much towards preparing the foundations and collecting the materials, and that the work of building now remained. It is for the Christian Church to decide whether the fabric is to be erected, or whether they will leave the work unfinished. Every argument that urged you to begin, should now move you to continue: you cannot draw back without sealing your own condemnation. The souls of the Jews are as precious now as when you first began,—the Word of God as powerful,—the guilt of past neglect as heavy,—the providence of God in bringing the Jews to your very doors as striking,—the state of the Jews more encouraging; and besides all this, God has thus far

blessed your efforts. You have put your hands to the plough; you cannot draw back without proclaiming yourself unworthy of being Christ's disciples. The Lord give you grace to persevere, and to Him, with the Father and the Holy Ghost, be all honour and glory, world without end!

THE END.

Macintosh, Printer, Great New-street, London.

A SERMON,

No. 10

PREACHED AT THE

EPISCOPAL JEWS' CHAPEL, CAMBRIDGE HEATH,
BETHNAL GREEN,

ON THURSDAY EVENING, MAY 2, 1839,

BEFORE THE

London Society

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

BY THE

REV. THOMAS TATTERSHALL, D.D.,

INCUMBENT MINISTER OF ST. AUGUSTINE'S, LIVERPOOL; AND LATE FELLOW
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1839.

SERMON.

ROMANS XI. 26 (part.)

“ All Israel shall be saved.”

To exhibit his own character, in the harmonious union of all his infinite perfections, is the great design which God has had in view from all eternity, and which he has pursued in all his dealings with his creatures from the beginning. To this design, as to their originating motive, must be traced up all the wonders of creation and of providence ; to this must be referred the entire scheme of God's moral government of the world ; and to this also must be ascribed that greatest of all the works of God, that richest display of Divine wisdom and goodness, in comparison of which all others sink into insignificance, the stupendous scheme of redemption and grace.

Nor is there any subject of contemplation, on which the mind of the true Christian so much loves to expatiate, nor any field in which it so greatly delights to range, in the full exercise of all its meditative and adoring powers, as on the many and unerring proofs of unbounded wisdom, power, and mercy, of immaculate holiness, and unchanging faithfulness and truth, which are exhibited in all the proceedings of God towards man, which are brought under review either in the pages of inspiration, or in the volume of history, or in all those multiplied occurrences

which become, to the Christian himself, matter of daily observation and experience.

Neither is meditation of this kind less replete with profit than with delight, to the devout Christian mind. For what exercise can be more calculated to elevate and purify the soul, to calm its fears, to strengthen its hopes, to encourage its resolutions, and to call forth all its energies into active and vigorous exertion; than to recognize, wherever it looks abroad, the sure manifestations of God's sovereign and infinitely generous purposes of grace and mercy towards rebellious sinners; and his no less infinitely generous and unchanging steadfastness in the prosecution of them; in despite not only of heedless indifference, but of opposition, insult, and provocation, in every form, on the part of those for whom the benefit is designed? whereby, not only is displayed, before the eyes of God's believing people, a lofty pattern of that holiness and love which they are called to imitate; but their own trust in God is confirmed, and they are established in the assured confidence, that he will neither forsake them by reason of their infirmities, nor suffer them to be disappointed of their hope, through the power or malice of their spiritual foes.

Perhaps there is no part of the Divine proceedings, falling within the sphere of human observation, more interesting or more instructive, in this point of view, than the course of God's dealings with the people of Israel. God was pleased, of his own good pleasure, to single out and select Abraham, "a Syrian ready to perish," from among the number of his idolatrous kindred; to make himself known to him; and with him alone, including his posterity after him, to enter into a federal relation or compact. This compact was to be one of perpetual obligation; and while it contained the security of peculiar spiritual, as well as temporal privileges, it included especially the gift of the land of Canaan, to be their abode

and possession to the end of time. "*I will establish my covenant between me and thee and thy seed after thee in their generations, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*"* And in pursuance of the provisions of this covenant God did, though after the lapse of a long series of years, establish the descendants of Abraham in the land of promise; designing, beyond all doubt, that that possession should continue to the end of time.

We learn, however, from the volume of sacred history, that the children of Abraham grievously departed from their God, and violated their covenant engagement by following after strange gods, the gods of the Heathen; and it therefore pleased Almighty God, in order to punish the unfaithfulness of his people, to suffer their land to be invaded; first, by the king of Assyria, by whom ten of the tribes of Israel, were carried away captive, and afterwards by the king of Babylon, by whom the remaining two tribes were also carried into captivity. From the former of these captivities, not only have the children of the ten tribes never yet been brought back, but the place of their abode has not, hitherto, been with certainty ascertained.

With respect, however, to the latter two tribes, the dealings of God have been widely different. To these tribes, those of Judah and Benjamin, God may not unfitly be said to have granted a second trial or probation. They were permitted, after the comparatively short period of seventy years, to return to their own land, their city and temple were rebuilt, and the worship of the true God was again established among them. But neither, notwithstanding the judgments which had fallen upon them, did the people of Judah now cleave steadfastly to their God. They did not, it is true, addict themselves afresh to the worship

* Gen. xvii. 7, 8.

of idols, but, by following after the traditions of men, they made void the Word of God, they sinfully misinterpreted the character of that Messiah whom the Scriptures of the prophets had foretold; and when God, in infinite compassion, "sent his only-begotten Son into the world, not to condemn the world, but that the world through him might be saved,"* him they despised and rejected, and "with wicked hands, crucified and slew."† This was their crowning sin, and it was followed by signal punishment. After not many years, Jerusalem was encompassed with armies, besieged, taken, and laid waste. The temple was reduced to a heap of ruins. The inhabitants, after being driven to the most unheard of extremities, were in vast multitudes cruelly massacred; and the remainder of them were exiled from their home, were scattered and dispersed among the Heathen, and made "a proverb and a bye-word among all nations," as their descendants have continued, through a period of nearly eighteen centuries, unto this day.

What then is the inference which may be legitimately drawn from this remarkable history? Are we to conclude that God has cast off his ancient people?—that he holds himself released from his covenant engagement with them?—that, by reason of their long-continued rebellion, his patience and long-suffering have been exhausted, and that he will look upon them with favour no more? No, by no means, God is not such an one as ourselves. His ways are higher than our ways, and His thoughts than our thoughts. His purposes, once fixed in his own mind, are in no wise contingent upon the affections or dealings, whether faithful or otherwise, of men. He will not break his covenant, nor alter the thing that is gone forth out of his lips. And though the house of Israel has endured a long desertion and captivity, yet is there, even now, mercy in store for her. Though the harp of Judah has long hung silent upon the willows, yet shall it again resound to

* John iii. 16, 17.

† Acts ii. 23.

the songs of Zion. Though Jerusalem has long been trodden under foot of the Gentiles, yet shall her streets again echo with "*the voice of joy and the voice of gladness, with the voice of the bridegroom, and the voice of the bride, with the voice of them that shall say, Praise ye the Lord of Hosts, for the Lord is good, for his mercy endureth for ever.*"* Though the descendants of Jacob have long, as concerning the Gospel, been enemies for our sakes, yet still, as touching the election, they are beloved for the fathers' sakes, "*for the gifts and calling of God are without repentance.*"†

Believing it to be the design of God, to bring back the captivity of his people, and to make them again partakers of all the blessings which he promised to Abraham their father, the members of the London Society for promoting Christianity amongst the Jews have associated themselves together, for the express purpose of furthering, as far as may be permitted them, this part of the will of the Most High.

Many, indeed, there are who regard the object of this Society, as scarcely falling within the proper sphere of Christian exertion. They think that efforts directed to such a purpose, are either needless on the one hand, or hopeless on the other. They seem to assume it almost as an unquestionable principle, that to expect any good result to arise, from any attempt of man to promote the spiritual benefit of the Jewish people, is extravagant and vain. But I am persuaded, dear brethren, that all prejudices or prepossessions of this kind, are erroneous in themselves, and owe their existence, entirely, to a want of due consideration, and study of the Word of God. Nor can I conceal my conviction, that such prejudices are chargeable with no small measure of *guilt*. For, dear brethren, if God hath indeed *spoken*, who shall lightly presume to disregard or disbelieve? If God has *promised*, who shall yield to mistrust, or doubt the fulfilment of the

* Jer. xxxiii. 11.

† Rom. xi. 29.

promise? If God has *commanded*, who shall withhold his service? nay, rather, who should not esteem it his highest privilege to listen and to obey?

It is my purpose, in simple dependance, as I trust, upon the gracious aid and blessing of the good Spirit of God, to invite your attention on the present interesting occasion,

I. TO THE DECLARATION OR PROMISE CONTAINED IN THE TEXT; and

II. TO THE DUTIES WHICH DEVOLVE UPON THE CHRISTIAN CHURCH, IN RELATION TO THE FULFILMENT OF IT. And,

I. To the DECLARATION OR PROMISE contained in the text,—

“ All Israel shall be saved.”

In the endeavour to understand the import of this declaration, let us first hear the inspired apostle explain his own meaning. “ *All Israel shall be saved; as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob.*”

The whole scope of the Apostle's reasoning, in the chapter from which the text is taken, is in direct agreement with the observations which have been already offered, in the introductory part of the present discourse. He contemplates the children of Israel as having been cast off for a season for two purposes; namely, both that God might exhibit upon them his own righteous indignation against sin; and also that the rejection of the Jews might, under the singular control of his overruling providence, be made the means of extending the knowledge of Christ to the Gentile world. And he then looks forward to the restoration of the Jews to the Divine favour, and sets forth the expected event as fraught with

still more abundant blessings to the Gentiles. *“I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?”** Again; *“If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?”*† And further, *“I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.”*‡

If we search the Scriptures of the Prophets, we shall find in them the most decisive and abundant confirmation of the expectation thus held out by our Apostle; declaring what has been, from of old, the purpose of God concerning his ancient people. And in presenting the subject to the consideration of others, the only difficulty which we feel, is that of selecting such particular portions of those prophetic Scriptures, as may appear to possess any claim to particular attention, in preference to the rest. So clearly, we are persuaded, must it appear to the mind of every careful and unprejudiced reader of the sacred oracles, that the Scripture testimony, on the subject in question, is not confined to any small number of isolated passages, and still less to any passages of doubtful interpretation; but that, on the contrary, it runs through the entire volume of prophecy, and forces itself upon his notice, in a manner irresistible, and which, at least, ought not to be mistaken.

I shall, however, on the present occasion, endeavour to make such a selection, and shall invite your attention to two or three striking portions of the prophetic Scriptures, which will supply the fullest elucidation of the meaning

* Romans xi. 11, 12.

† Ibid., ver. 15.

‡ Ibid., ver. 25, 26.

of our text; and from which it will, if I mistake not, fully appear, that God has a two-fold blessing yet in store for his people Israel: and that *all* Israel shall be saved, both (1) TEMPORALLY, in their *restoration* to the *land of promise*; and (2) SPIRITUALLY, in the enjoyment of all the blessings of the Gospel of Jesus Christ.

To by far the greater proportion of my present audience, it is more than probable,—nay, I rejoice to assure myself that it is certain,—that the prophecies which I shall quote are familiar, and that the remarks which I shall make upon them, will appear almost too obvious to have required to be suggested. And this may perhaps be the proper place to observe, that the view which I am about to take of the subject, with which we are at present engaged, is of a more *elementary* nature than might be thought altogether necessary, considering the character of my present auditory, and bearing also in remembrance the already matured state of the views and plans of the Society, the celebration of whose Thirty-first Anniversary has assembled us together. I have, however, been induced to adopt this course by a variety of considerations, but chiefly by the following:—namely, that while it is always delightful, and can never be unattended with profit, to those who are engaged in any work of faith or labour of love, to review again the foundations upon which their expectations are based, and to examine again the scriptural principles, which have hitherto guided both their designs and their operations: it is, perhaps, to be expected, and certainly a thing to be hoped for, that there may be present, on an occasion like this, some few individuals at least, to whom those principles are less familiar than it is desirable they should be; and whose minds, it would therefore appear to be one of the special designs of the present and similar services, to direct to those considerations, by which, if God vouchsafe his blessing, they may be led to juster views upon a subject, in which not only the best interests of the Jewish people,

but the dearest hopes of the whole Christian Church, are most deeply and essentially involved.

Let me, then, refer you first to the prophecy contained in Isaiah xi. 10, and following verses, where we read,—*In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel, in the day that he came up out of the land of Egypt.*

And in the following chapter, which is a continuation of the same strain of prophetic anticipation, it is added:—*And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.*

Now, brethren, a volume would scarcely suffice to set forth fully, in their true bearings, all the parts of this remarkable prophecy. A few remarks are, however, all that can be permitted on the present occasion.

And here, therefore, I observe, that provided only this prophecy relate to events yet in futurity; provided only it have not yet received its accomplishment in events already past; it must be admitted at once, to afford a full and sufficient warrant, for all the expectations which we entertain, respecting the salvation of the Jewish people. And the only method by which it can be pretended, with the smallest degree of plausibility, that such expectations are not warranted by it, is, by supposing that it really has received its accomplishment, in the return of the Jews from the captivity of Babylon, since there is no other event recorded in history, to which it can, by any possibility, be even conjectured to refer. Such an interpretation, however, cannot, in my opinion, be maintained for a moment, and for the following reasons :—

1. The restoration of Israel predicted in this prophecy is distinctly referred to some period subsequent to the coming of Messiah.

Who, brethren, is that *root of Jesse*, who it is declared shall stand for an ensign to the people,—to whom, also, the Gentiles shall seek? Can this be any other than He who was to spring from the son of Jesse? Can this be any other than He who was to be “*made of the seed of David according to the flesh?*” Can this be any other than “*the root and the offspring of David?*” David’s Son, and David’s Lord? The answer to this question is obvious. Now, then, the restoration of the Jews from Babylon took place many centuries *before* the coming of Christ in the flesh. And it is obvious also, that during the period which has elapsed *since* that event—since the coming of Christ into the world—there has hitherto occurred no restoration of the Jews from any captivity

whatever. And we are therefore compelled to infer, that the restoration from Babylon cannot be the event foretold in this prophecy ; and also that the predicted event is still in futurity.

2. The restoration, foretold in this prophecy, is expressly said to be a *second* event of that nature. "The Lord shall set his hand again *the second time*, to recover the remnant of his people."

The restoration from Babylon may *possibly* be *one* of the events here alluded to: it may be that which is tacitly called the *first* recovery of God's people from captivity. But the event to which the prophecy mainly relates, and with which we are at present chiefly concerned, is clearly *subsequent* to that first restoration. It is a recovery not from the first, but from a *second*, and therefore, doubtless, from the *present* captivity.

3. When the two tribes of Judah and Benjamin were carried captive by Nebuchadnezzar, the provinces of *Babylon* were the seat of their captivity; and it was from Babylon that they were in due time permitted to return.

But among all the names of the countries or places mentioned in the prophecy under consideration, from which God's people are to be recovered, the name of Babylon *does not occur*. Mention is made, indeed, of *Shinar*, the district in which Babylon was situated, but not of Babylon itself. Now, when the very frequent mention of the name of Babylon in other places is considered; and the prominency with which the name of that great city stands forth, connected with the history of the former captivity and restoration of the Jewish people, is borne in mind; the omission of it in this place cannot, I am persuaded, be thought to be merely accidental—it cannot be without a reason. In fact, this omission appears

of itself to convey an intimation—by no means an obscure one—that at the period of this predicted second restoration of Israel, Babylon itself should have ceased to exist. Add to this, that the restoration or recovery in question, is a gathering together, of the remnant of God's people which shall be left, from *other* regions, as well as from that of Shinar—regions, too, of Africa and of Europe, as well as of Asia. They are to be recovered “from Assyria,” “and from Egypt,” that is, I suppose, *Lower* Egypt; “from Pathros,” or *Upper* Egypt; “from Cush,” that is, Ethiopia; “from Elam,” or Persia; “from Hamath,” or Syria; “and from the islands of the sea,” or parts beyond the Mediterranean Sea, which, in fact, is Europe. It is a restoration from a *dispersion* as well as a captivity.

4. The kingdoms of Israel and Judah are *both* comprehended in this prophecy, and are contemplated as in a state of *union* with each other.

It is, however, to be remembered, that the kingdom of Israel was first carried into captivity by the King of Assyria, and upwards of a century afterwards, Judah was carried away captive by the King of Babylon.

But so far from the prophecy under consideration having received any accomplishment whatever, with reference to the re-union of the two kingdoms into one; the former of the two has never hitherto, in any sense whatever, been restored from captivity, nor even the place of its captivity been with certainty ascertained. So clear is it, that the restoration here predicted, is a restoration still future. And to look forward to the accomplishment of the great event itself might, by reason of the particular last mentioned, have been regarded as almost too great an effort of faith, had not God himself been pleased to anticipate and rebuke all tendency or disposition in his people to un-

belief, by declaring that *there shall be a highway for the remnant of his people that shall be left from Assyria*:—for God knows where they are, though our researches have hitherto proved ineffectual—*like as it was to Israel in the day that he came up out of the land of Egypt*. Yes, brethren, God did, at that day, baffle the united craft and malice of Pharaoh and his host. He suspended the very course of nature, to make way for the accomplishment of his own purposes of mercy towards his covenant people; and He is the same Almighty Being still: still ruling *in the armies of heaven, and among the inhabitants of the earth*, still holding all things under his own control: and whatever hinderances, either the opposition of men, or even the constitution of nature itself, may appear, in the view of narrow-sighted creatures such as we are, to place in the way of the fulfilment of His designs, he can at once remove them out of the way; and, whether through an enemy's land, or through the sea, the desert or the mountains, can prepare a way for the remnant of his people.

So certain then is the evidence which is furnished by this prophecy, of temporal mercies yet in store for Israel, as a nation recovered from captivity. And that God has also spiritual mercies in reserve for that people, who can entertain a doubt, who duly regards what is said, in the latter part of the prophecy, to which our attention has been directed? Israel and Judah, united as a nation, are united *to serve the Lord*. We are led to contemplate their state, not as we now behold the dispersed of Judah, full of enmity against the name of Christ, and denying the Lord who bought them with his blood; but glorying in the salvation wrought out for them, enjoying a full conviction of God's pardoning love towards them, happy in the comfort of the Spirit, and confident in the strength and faithfulness of Him who has wrought out such deliverance for them, that he will abide with them, and uphold them for ever.

Beloved brethren, I feel that I might safely venture to rest the whole of the case, which I have undertaken to establish, upon the proofs which have now already been adduced. I feel convinced, that there is not an individual among you, who would refuse his assent, upon the strength of this evidence alone, to the truth of the propositions which have been asserted. I will however refer you to one or two other prophetic testimonies, equally convincing with that already adverted to, though I must, of necessity, abstain from following them with any lengthened remarks of my own.

Let us, then, turn our attention to what is written in the Book of the Prophet Ezekiel, chap. xxxvi. 24, &c. *I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.*

I need scarcely observe here, that both a temporal restoration to the land of their fathers,—not merely a return from Babylon, but a gathering out of all countries—and also a spiritual participation of the blessings of the Gospel, pardon of sin, and renovation of heart, are the blessings here promised to God's ancient people, which promises, it is but too evident, have not yet received their fulfilment.

There are, I doubt not, many, whose habit it has been

hitherto, to receive these promises as if they were addressed to the Christian Church generally, without any special reference to the Jewish nation; and, who, when they hear them thus specifically applied to that people, will be ready to reclaim against such special appropriation of them, and to say, "Surely, these promises we have hitherto understood to be our own property, our own treasure, our own inheritance; we have taken them to ourselves; we have built our hopes upon them; we have been accustomed, in virtue of them, to assure ourselves that God would give us pardon and grace here, and glory hereafter. Have we then been deceived? Are these our expectations and hopes devoid of any secure foundation? Does God, indeed, speak, in these gracious words, of what he will do for the children of Israel only? And have we, of Gentile descent, no interest in these promises?"

Our reply, dear brethren, to these inquiries is this. God is, beyond all question, speaking, in these prophetic declarations and promises, primarily and specifically, concerning his purposes of grace towards the descendants of Abraham; in whom these promises shall assuredly receive a distinct and true accomplishment. But does it thence follow, that Gentile believers are to yield up, as in no degree belonging to themselves, the hopes which these promises convey? No; by no means. Let us ever keep in remembrance, that it is the same God who *justifies the circumcision through faith, and the uncircumcision by faith* :* that they which are of faith, are blessed with faithful Abraham :† and that whatever blessings of grace, therefore, He has in store for the believing Jew, He has also in store for the believing Gentile. Continue, then, dear brethren, to lay claim to these promises; to expect the fulfilment of them to yourselves; to plead them in prayer before God; and you shall not be disappointed in your hope. But do not forget, that the children of Abraham are your elder brethren, in the benefit which they hold out.

* Rom. iii. 30.

† Gal. iii. 9.

My next reference shall be to the prophecy contained in the chapter next succeeding that from which our last quotation was made, namely, Ezekiel xxxvii. 15, *et seq.* *The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall*

be an everlasting covenant with them : and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them ; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

It is almost superfluous to observe, that in this prophecy, is foretold a restoration of Israel to the land of their fathers ; and that one of the characteristic features of that restoration, a feature too distinctly marked to escape observation, or to be mistaken, is the union of the two nations of Judah and Israel, a union never afterwards to be broken asunder. This prophecy, therefore, has never yet been accomplished, and the *temporal mercies* which it sets forth, are yet in reserve for God's ancient people.

Moreover, that *spiritual mercies* of the highest degree of blessedness, are also to characterize the state of Israel recovered from their captivity, is also clear, not only from the declaration that *they shall not defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions* : but, also, from the more significant and comprehensive promise, *David my servant*—under which name is, beyond all question, intended Christ the Son of David,—*shall be king over them ; and they shall also walk in my judgments, and observe my statutes, and do them.* Yes, Brethren, Israel, restored from captivity, shall acknowledge JESUS CHRIST, *who was made of the seed of DAVID according to the flesh.** And,—whatever else of a more earthly, or a more *personal* kind, this promised reign of CHRIST may or may not be supposed to imply,—He shall assuredly exercise over them a *spiritual* dominion, reigning in every heart ; *every thought being brought into captivity to the obedience of Christ.†*

* Rom. i. 3.

† 2 Cor. x. 5.

I will add but one testimony more, which I shall leave altogether without comment, further than by premising that it obviously relates to times subsequent to the coming of Messiah; that it speaks of the recovery both of Israel, and of Judah, from a state of wide dispersion; that it represents this recovery, as an event of such transcendent glory, as almost to efface the memory of every former deliverance, even that from the bondage of Egypt; and, that it contemplates them as in a state of conversion, or spiritual allegiance to the Lord Jesus Christ.

The prophecy to which I now refer is found in Jeremiah xxiii. 5—8, and is as follows:—*Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.*

Such then, brethren, are some of the testimonies of prophetic Scripture, which bear most directly upon the question, which we have at present under our consideration; and which appear amply sufficient to confirm the interpretation, which we have ventured to give, of the passage which stands at the head of this discourse; and fully to warrant the expectation that *ALL Israel shall be saved*, both *temporally*, in being restored to the land of their fathers; and *spiritually*, in their conversion to the faith of the Lord Jesus Christ.

Whether of these two events—the restoration or the

conversion of Israel—it is the purpose of God should be accomplished first in order, may possibly be made a question, the discussion of which would certainly not be without its peculiar interest. I cannot, however, refuse my assent to the opinion of those, who incline to the belief, that their restoration will precede their general conversion, rather than the contrary. One, indeed, of the passages already quoted from the prophet Ezekiel, appears to me decisive on the subject; I allude to that which occurs in chapter xxxvi. verse 24, of that book, where it is written, *I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. THEN,—that is, after I have thus gathered, and brought you into your own land—then will I sprinkle clean water upon you; and ye shall be clean, &c.*

There are, it is true, other passages of Holy Writ, which appear, at first sight, opposed to this view of the question; but, which, as I think, a little reflection is sufficient to shew it to be perfectly reconcilable with it. One of these occurs in the book of Deuteronomy, chap. xxx. 1, *et seq.* *And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that THEN — that is, after thou shalt have returned unto the LORD thy God, &c.,—THE LORD THY GOD WILL TURN THY CAPTIVITY, and have compassion upon thee, and will return and GATHER THEE FROM ALL THE NATIONS, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and mul-*

tiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

Now it must, I conceive, be at once confessed, that this passage does contain a prediction of a certain great change, in the religious condition of the people of Israel, which will *precede* their restoration to the land of their fathers; and this admission may appear to be at variance with the views already stated, in which it is maintained that their conversion will *succeed*, not *precede*, their restoration. The truth, however, I believe is, that the change which is here predicted as preceding the restoration of Israel, is of a *preparatory nature* only, and of a less decisive character, than such as is implied in conversion to the faith of Christ. It appears rather to be a change from idolatry, or infidelity, or irreligion, to more just views of the importance of religion in general, or of the obligation of the law of Moses in particular, than any thing of a more properly *Christian* character. This, I think, is to be gathered from the terms themselves which are here employed. *If thou shalt obey his voice* ACCORDING TO ALL THAT I COMMAND THEE THIS DAY. A change of this kind might well be expected to precede the restoration of Israel to their own land, and the admission of its probability is not at all at variance with the conviction that their *more complete change*, or their conversion, properly so called, will take place after that event, more especially as the very passage itself, which is now under consideration, seems itself to intimate that such more decisive change should *follow* their restoration; inasmuch as *after* it has been said (v. 5); *The Lord will bring thee into the land which thy fathers possessed, and thou shalt possess it, &c.*; it is added (v. 6), *And the Lord thy God will CIRCUMCISE THINE HEART, and the heart of thy seed, TO LOVE THE LORD THY GOD with all thine heart, and with all thy soul, that thou mayest live.*

But it is time that we proceed to the second division of our discourse, in which, it was proposed to consider

II. THE DUTIES WHICH DEVOLVE UPON THE CHRISTIAN CHURCH, IN RELATION TO THE FULFILMENT OF THIS PROPHETIC DECLARATION.

And here, a wide field of contemplation and of inquiry, opens before us.

It may be asked—and some, I fear, have proposed the question in a spirit less of true Christian humility and devotion, than of captiousness and contention—What part can we take in the fulfilment of any plans or purposes of God? Surely, God, the creator, the sustainer, the disposer of all things, does not stand in need of any help of ours, in the prosecution of his designs. If it be, indeed, the purpose of God to restore and to convert the people of Israel, surely he can bring it to pass, without the aid or agency of creatures, weak and ignorant as we are.

Now, brethren, considerations of this kind would be highly proper, would be deserving of high commendation, if they were intended to express a deep and sincere conviction, on the part of those who give utterance to them, of the greatness of God in comparison of their own littleness; and to magnify the riches of that condescension and grace, which can deign to stoop so low, as to admit creatures of a day, into co-operation with himself, in the prosecution of his purposes: when He might, had he seen good, have commanded the services, and employed the agency of beings of a superior order; or accomplished his whole work, and that in a moment, by his own fiat, and without the intervention of any instrumental agency whatever. And still more, had they been designed to stir us up to activity and holy zeal, in the work in which it has pleased God to employ us; putting us in remembrance, that it is the Lord's work, and not our

own, in which we are engaged, and that *the King's business requireth haste*.*

But all such considerations assume a totally different character, and become at once vain and even impious, when they are advanced as an apology for neglect of, or indolence in the Lord's work; when they are urged as a ground of objection, and as a reason to justify themselves in refusing to co-operate in the work of God. The question, brethren, for us to consider is not, What need has God for our help? but, What will the Lord have us to do? And I do not hesitate to declare my conviction, that so far from the omnipotence and the settled purposes of God, being justly regarded as making any efforts of ours needless, or unavailing; they ought, on the contrary, to be regarded as the proper authority, the just warrant, the all-sufficient encouragement for our endeavours. And that, if we do not inquire into this matter of practical duty, if we do not search diligently, and see whether it is the Lord's design, made known to us in his Word, to bring about his purposes of mercy towards Israel, in whole or in part, through human agency; we are neglecting a positive duty, nay we are throwing away one of our highest and most valuable privileges. For what privilege can be so great, as to know the will of God concerning us? What honour can be so exalted, as to be engaged in *working together with God*?

It will, however, be readily allowed to be a less equivocal and more legitimate subject of inquiry; to ask, In what particular part of this gracious design of God towards Israel, is it our place to co-operate? What is the particular object to which we ought to apply ourselves? God, it plainly appears, intends to restore Israel to the land of their fathers:—Have we any concern with this part of his design? Or, ought our energies to be directed

* 1 Sam. xxi. 8.

wholly to the other part of his gracious purpose, and strive, as far as in us lies, to promote their conversion?

With respect to the former of these particulars, brethren, I have no hesitation in declaring my conviction, that we have no concern, of an active nature, with it whatever; that it lies clearly beyond the allotted sphere of our active duty or operation. I believe, indeed, that in due time, God will so order events in his providential government of the world, and so overrule the political relations of the nations of the earth, as that the nations of Christendom shall be made instrumental in accomplishing this part of the Divine plans. But still, I repeat, that this part of the matter appears to me, out of the sphere of operation, with which, as Christians, we are at present *actively* concerned; and that it *may* safely, and, indeed, *must* of necessity be left with Him, "who ordereth all things after the counsel of his own will." Our concern is, I think, clearly and exclusively with the souls of the Jewish people. It is not their restoration, about which we need to busy ourselves, but their conversion and salvation.

Here, however, it may, perhaps, be asked further, How does it appear, that even the conversion of the Jews is any concern of ours? Why may not this also be committed wholly into the hands of God? Besides, what can we do in such a matter? What prospect is there of success in any endeavour of this kind? Is not the present spiritual condition of the Jews, a condition so degraded, so obdurate, so full of prejudice, such as to render utterly vain and hopeless, any efforts of ours to promote their spiritual amelioration? Moreover;—Is there not, yea, have we not seen that there *is*, a time fixed in the counsels of the Most High, for the conversion of Israel?—and should we not, by entering upon any premature efforts to bring to pass that event, however desirable in itself, be forestalling, and, therefore, counteracting, rather than furthering, the will of Providence?

Brethren, it would be no difficult task to give such a reply to these, and a host of similar inquiries, as ought, at least, to be satisfactory ; and most gladly would I, if there were opportunity, enter upon the task in full detail. But this, on the present occasion, cannot be permitted.

A brief notice of the principal of these inquiries, is all that can, at this time, be allowed.

And here I would observe, first, with reference to the *duty* of Christians to seek the salvation of the Jews independently of any particular considerations regarding the time ; that it certainly appears to be the will of God that they should employ themselves in this work, and that it is his design, to use the instrumentality of the Gentile Church, to bring about at least the *commencement* of the work,—to bring in the first-fruits, of the great expected harvest of Jewish conversion.

In proof of this statement, I might justly be thought to have made considerable advance, did I refer simply to the general command of our Lord to his disciples—a command obligatory upon the Church in every succeeding age, “ *Go ye into all the world and preach the Gospel to EVERY creature ;*” * including, beyond all doubt, the *Jew* as well as the *Gentile*. But I will venture to be more particular, and declare at once my conviction, that the Lord has given us *specific instructions* to this effect.

Observe, brethren, what is written in the book of the Prophet Isaiah, chap. lxii. v. 11, &c., *Behold, the LORD hath proclaimed to the ENDS OF THE WORLD ;*—now here is obviously a proclamation of the will of the Most High God, directed, not to the Jews, but to the *most distant nations of the earth*—(and may not a question arise whether Britain, the remotest of European nations from the land of Judea, be not especially interested in the com-

* Mark xvi. 15.

mand which it conveys ?)—*Say ye to the daughter of Zion—declare YE, preach YE to the people of Israel—Behold, thy SALVATION—your Messiah, your King, your Saviour—cometh ; behold, his reward is with him, and his work before him. And THEY—the ends of the world, the Gentiles—shall call THEM—the people of Israel—The HOLY people, The redeemed of the LORD. And thou—Zion—shalt be called, SOUGHT OUT, A city not forsaken.*

Now, brethren, it is surely almost needless to observe, that a *positive command is here given to us GENTILES*, to preach the Gospel to the Jews, and that we are encouraged to do so, by a gracious promise that in due season our labour shall prove not to have been in vain.

But let us look also to the chapter from which the text is taken, and notice what is said by St. Paul in verses 30, 31 :—*For as ye—that is, ye Gentiles—in times past have not believed God, but now have obtained mercy, through their unbelief—that is, the unbelief of the Jews. Even so have these—Jews—now not believed, that, through your mercy, they also might obtain mercy.*

Now here, again, is a plain intimation of the duty of Christians towards the Jews. A comparison is instituted, between the circumstances under which the Gentiles were brought to the knowledge of Christ, and those by which the Jews shall hereafter be brought to the enjoyment of the same blessing. The Gentiles are said in time past not to have believed ; but now to have obtained mercy, through the unbelief of the Jews. And the Jews are spoken of as hereafter to obtain mercy. But the mercy, obtained by the Jews, shall be under happier auspices than was that of the Gentiles. The Gentiles, indeed, received mercy, but it was through the *unbelief* of the Jews : the Jews shall receive mercy, but it shall be through *the mercy* of the Gentiles. And how, brethren, shall the Jews receive mercy *through our mercy*, unless

we direct them to the Fountain of all mercy? unless we *preach* CHRIST unto them? unless we point out to them their danger as sinners, and instruct them in the way of pardon and peace, through Him who is the "sure Foundation laid in Zion?"—through that "*only name given under heaven among men whereby we can be saved?*"*

So obvious, as it appears to me, is the *duty* incumbent on the Christian Church, to seek the salvation of the Jews.

And then, with respect to the *time* when these efforts ought to be made, I would observe, that whatever is a duty, *irrespectively of time*, must be a duty at *all* times. And that there cannot be any time, when the Christian Church may lawfully withhold its energies, from this object.

If, however, any should be disposed to take up an objection upon these grounds, and to urge it as an argument, that *the time is not yet come*:—I would beg permission to ask of such objectors;—*What* time it is to which they allude? If they answer, The time for the predicted *general conversion* of the Jewish people, I shall then reply;—Probably, or rather assuredly, *not*. But I shall then beg leave to ask a second time; Does it therefore follow that the time is not come when *we ought to exert ourselves*, according to the declared will of God, to promote the spiritual good of Israel?—to advance the *preliminary* work, and so *prepare the way* for Israel's salvation? If the time of *the harvest* is not yet arrived, does it therefore follow that we are not yet authorized to *sow the seed*, awaiting the showers from on high, and the genial influence of the Sun of Righteousness, to cause it to spring up, and bring forth fruit *in due season*? If the time is not come for the full *completion* of the work, is it therefore not yet come for its *commencement*? If it be not yet come for the conversion of the *nation at large*, is

* Acts iv. 12.

it therefore of necessity not yet come for the conversion of *individuals in particular*? And are these last to be held of small account? Besides, who can tell how near may be the approach of the very season itself, to which we look forward as the consummation of Israel's glory; and to which the predictions of the prophets, and the promises of God refer, in all their fulness? Can we, brethren, shut our eyes to the *signs of the times*? Can we be ignorant of the feeling of lively interest with respect to religious truth, which has shown itself to a large extent, of late years, among the Jews themselves? Are we not aware, too, of the desire which so many of them have manifested, and the efforts made by them, to return to the land of their fathers, as if in expectation of the speedy occurrence of some great event? Can we be ignorant, also, of the spirit of tender interest and lively concern, which has sprung up in the Church of Christ, and already widely diffused itself among Christian people, in behalf of the ancient people of God? If I be asked, What bearing has this circumstance last mentioned on the question in debate? I answer, That it is one of the *distinctive marks*, by which God himself has taught us, in his Holy Word, to discern the near approach of his promised mercy to Zion.

Let us notice particularly the confidence expressed by the inspired prophet of the Lord, in Psalm cii. 13, 14, *Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, THE SET TIME IS COME. For THY SERVANTS TAKE PLEASURE IN HER STONES, and favour the dust thereof.*

And even, in the meanwhile, have we not good ground for asserting our full conviction, that God is making manifest his approbation of the efforts which are already in progress for the spiritual benefit of the Jewish people?—by giving success to those efforts, and bringing home from time to time, one and another of the lost sheep of

the house of Israel to the true Shepherd,—leading them to the discovery of their true Messiah, who *was wounded for their transgressions, bruised for their iniquities, and by whose stripes they are healed*:* thus giving testimony to the word of his grace, and encouraging his servants to persevere, in their work of faith and labour of love.

Other considerations might be advanced in abundance, to show that it is our united duty and interest, to be *always* intent upon seeking the salvation of the Lord's ancient people. I might insist upon the blessing pronounced upon all who bless, and the curse upon all who curse the Lord's people. I might urge the debt of gratitude which we owe to those *who* “first received the lively oracles, and have delivered them (uncorrupted) unto us: † to those *whose* are the fathers, and of whom, as concerning the flesh, Christ came, who is over all; GOD, blessed for ever. ‡ But I will merely advert to one consideration further, and it shall be in immediate reference to the time, in which we ought to engage ourselves in this work. Let me, then, dear brethren, ask this one question:—Have the Jews, the children of Israel—those I mean of this generation—souls, *immortal* souls—souls which must either be eternally saved or eternally lost—or have they not? And is it, or is it not, the duty of Christians to seek their salvation? Then, so far at least as we ourselves, and the proper objects of our present solicitude are concerned, *this time present* is the *only* time which will be available for the purpose. We are here to-day; we may be gone to-morrow. *Whatsoever, therefore, our hand findeth to do, let us do it with our might. § Let us work while it is day; because the night cometh in which no man can work. ||*

Should any now be disposed to ask,—*In what way* can I best apply myself to discharge my proper share in this

* Isaiah liii. 5. † Acts vii. 38. ‡ Rom. ix. 8. § Eccles. ix. 10.

|| John ix. 4.

work ? I reply, That we ought, in the first place, to watch and profit by whatever opportunities, it may please God, in the order of his good Providence, to afford us ; for promoting the spiritual benefit, and, I will add, for improving the temporal condition, of those individuals of the Jewish nation, who reside among ourselves. It is true, indeed, that they are in many instances extremely difficult of approach ; extremely depraved in their habits, and degraded in their manner of life ; that they are deeply rooted, also, in their prejudices against the very name of Christianity, and hold in abhorrence *that holy name by which we are called*. These prejudices, it must be admitted, place many difficulties in our way, and are, on that account, deeply to be deplored. We might even be disposed to regard them as affording an excuse, for the apathy and neglect with which they have been treated by us hitherto, did we not consider, how little the name and principles of Christianity have been recommended to the Jews, by the conduct of Christians towards them ; and how justly might that rebuke be directed to ourselves, which was addressed to the heathen, by the mouth of the Prophet Zechariah : *I am jealous for Jerusalem, and for Zion with great jealousy ; and I am very sore displeased with the heathen that are at ease ; for I was but a little displeased, and they helped forward the affliction.**

But great as these difficulties may be, I am still persuaded, notwithstanding—and my own personal experience has done much to confirm the conviction—that much good might be done, among the Jews at home, did we but behave towards them as brethren, and show ourselves really solicitous for their welfare : did we but manifest towards them a spirit of love, and address them in language of kindness ; at the same time dealing at once affectionately and faithfully with their souls ; pointing out to them their *need* of a Saviour, and the suitableness and excellency of Christ ; taking care, also, to exhibit prac-

* Zech. i. 15.

tically before them, the virtue and power of his grace, in our spirit and temper at all times: above all, did we but assail heaven on their behalf in the holy violence of importunate intercession; and as the Lord himself has commanded, resolve that we *keep not silence, and give him no rest, until he establish, and make Jerusalem a praise in the earth.**

It is, however, for the furtherance of this blessed work, and to afford to Christian people a direct agency, through which they may exert themselves in the promotion of this object, in the most extensive and effective manner, both at home and abroad, that the London Society for promoting Christianity amongst the Jews was at first instituted, and has now, through the mercy of God, continued during the space of thirty-one years, in active and successful operation.

The means which the Society employs, are those alone which cannot be regarded otherwise than as legitimate in themselves, and most appropriate to the design which it has in view, and in which, therefore, every sincere friend of Israel must desire to unite. It distributes the Scriptures both of the Old and New Testaments, and numerous suitable tracts in Hebrew and English, and also in such other languages as are understood by the Jews on the Continent of Europe, where they reside in very large numbers. It establishes and maintains schools for the education of Jewish children, who are thus from their infancy, instead of imbibing prejudices against Christianity, taught to reverence that holy name which their forefathers have despised. And it also employs that chief agency, which is, more than all others, God's appointed instrument for the salvation of men, **THE PREACHING OF THE GOSPEL**. It sends forth its missionaries, the ambassadors of Christ, the messengers of the Gospel of peace, for the express purpose of seeking out the lost

* Isaiah lxii. 7.

sheep of the house of Israel, and carrying to them the message of salvation through the remission of sins. And God has been graciously pleased, both to manifest his approbation of the means themselves; and to reward the labours and encourage the faith of his servants, in the employment of them, by the good measure of fruit with which he has already crowned their exertions; of which no insignificant example is furnished by the fact, that no less than *twenty-three* of the *missionaries* and agents now employed by the Society are *converts* from Judaism, who now *preach the faith which once they destroyed*.*

I would, therefore, now appeal to you, dear brethren, to determine whether, so far as depends on you, this work shall or shall not proceed. Or, rather, being well and thankfully aware, of the love which you have already shown to the name of Christ, and to the cause of Israel, I would exhort you to continue to aid in this cause by your influence, your contributions, and by your prayers; and *be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord*. †

* Gal. i. 23.

† 1 Cor. xv. 58.

**THE DUTY AND METHOD OF BEARING GOOD
TIDINGS TO ZION.**

A SERMON.

BY THE REV. A. M'CAUL, D.D.,
OF TRINITY COLLEGE, DUBLIN.

PRICE ONE SHILLING.

THE DUTY AND METHOD OF BEARING GOOD
TIDINGS TO ZION.

A SERMON

No. 11

PREACHED BEFORE

THE PRESIDENT AND COMMITTEE OF THE LONDON SOCIETY FOR

PROMOTING CHRISTIANITY AMONGST THE JEWS,

ON WEDNESDAY EVENING, APRIL 21, 1841;

ON

OCCASION OF THE DEPARTURE OF THE REV. J. NICOLAYSON

AND OTHER MEMBERS OF THE JERUSALEM MISSION.

BY THE REV. A. McCAUL, D.D.,

OF TRINITY COLLEGE, DUBLIN.

[PUBLISHED AT THE REQUEST OF THE COMMITTEE.]

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AND AT 16, EXETER HALL.

M DCCC XLI.

AT a Meeting of the General Committee, April 10, 1841—

“RESOLVED—THAT, to implore the blessing of Almighty God on the contemplated extension of the Society’s operations at Jerusalem, the Rev. J. B. Cartwright be requested to perform Divine Service at the Episcopal Chapel of the Society, on Wednesday evening, the 21st inst., and that the Rev. Dr. M’Caul be requested to preach a sermon suited to the occasion.”

SERMON.

ISAIAH XL. 9.*

O thou that bringest good tidings to Zion, get thee up into the high mountain. O thou that bringest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say to the cities of Judah, Behold thy God!"

SINCE the days that preceded the first advent of the Son of God, and since that universal expectation which pervaded the whole East, that some one born in Judea should inherit the empire of the world, there never has been such an earnest looking to, and a believing waiting for, the fulfilment of prophecy, and the revelation of the kingdom of God, as now prevails in the bosom of this Church and nation. Contemporaneously with the great outbreak of Infidelity fifty years ago, the study of the prophetic Scriptures was revived—has, since then, gradually grown, and now resulted in a right understanding of the promises of God, and a firm and practical belief that the happiness of the world is bound up in the development of Israel's destiny—that in Judea is to be the

* According to the marginal version.

manifestation of the Lord's glory—and that Jerusalem shall yet be the joy of the whole earth. The history of that same period, and especially the course of Providence for the last few years, have led men further to expect that the accomplishment of all these wonders is at hand. The facilities of locomotion have covered Edom and Egypt with companies of the curious or the devout—the claims of the rightful proprietors of Canaan occupy the regards of statesmen—the tide of worldly interest rolls back upon the shores of Palestine—and, upon a question as to the possession of the land of promise lately depended, perhaps still depends, the peace of Europe, the fate of the habitable world. Jerusalem draws the eyes of the whole Christian Church with an intensity never experienced since the days of the crusades, and under circumstances more favourable than have been known since the hour of its desolation. The dominion of the heathen Roman has long since ceased—the conquest of Khosroes is forgotten—the Saracens have passed away—the crusaders and the Califs have alike crumbled into dust—the throne of Selim totters—and now, for the first time since the dispersion, are seen upon the mountains the feet of them that bring good tidings—that publish salvation, that say unto Zion, Thy God reigneth. Who, then, can be blind to the signs of the times—who is there that cannot see that the time to favour Zion, yea, the set time is come—that this, therefore, is also the season

for the Christian Church's most vigorous efforts at Jerusalem? Yet there are some who think that Christian instrumentality is not to be employed in the fulfilment of the prophecies. Labouring under that blindness, that a few years ago pervaded the whole Christian world, and taught them that the Jews were to be converted and restored without the use of any means, these persons seem to believe that, wherever a Christian ministry may be useful to the Jewish people, it is to be deprecated at Jerusalem—that therefore the efforts and designs of the London Society are premature, if not presumptuous, and, however well intended, must fail of effecting any great or important results. My care, therefore, on this occasion, when you have met together to acknowledge the impotence of man and to implore the blessing of Almighty God—my endeavour shall be to set before you the scriptural warrant for your labours—and, in the words of the text, to point out both your duty and your encouragement. “O thou that bringest good tidings to Zion, get thee up into the high mountain; O thou that bringest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold thy God.” These words plainly imply that some destined messenger is to bear glad tidings to Zion—they set forth, as clearly, the manner in which the message ought to be delivered—and these are the points to which I request your attention.

The first point to be considered is, that the person here addressed is a messenger to Zion. Some, as the English translators, make Zion the messenger to the cities of Judah, and therefore translate, "O Zion, that bringest good tidings." But, without entering now into any critical disquisition, it is evident that the whole context contains a message, not from Jerusalem, but to her. The chapter begins with the words, "Comfort ye, comfort ye my people. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: that she hath received at the Lord's hands double for all her sins." The holy city is not the bearer, but the receiver of the consolation.* It is equally plain, and indeed universally confessed, that the literal Zion is the city here spoken of. Most commentators interpreted the whole passage of the first advent. And none of the figurative interpreters have ever dared to deny that the Saviour's personal mission was to the Jewish people, limited by the boundaries of Judea, and especially addressed to Jerusalem. In fixing the time, however, many are mistaken. They suppose that this message of good tidings was to be con-

* The accents and the collocation of the Hebrew words, **מְבַשֵּׂרֵת צִיּוֹן**, are equally in favour of the marginal version, which is also confirmed by the Targum, LXX., Vulgate, Jewish-Spanish, and other versions. Thus, also, the words have been rendered by Tremellius, Bishop Lowth, Dr. Henderson, and in the two modern Jewish versions, Dr. Solomon's, and that edited by Dr. Zunz.

temporaneous with the preparation of a highway in the desert.

We know, indeed, that the voice of one crying in the wilderness referred to John the Baptist, but from that it will by no means follow, that the messenger here spoken of is the same person, or to appear at the same time. Any attempt to interpret a few verses, without reference to the whole subject, must ever prove unsatisfactory and abortive. He that will explain the first eleven verses of this chapter, must first take into view the whole of the prediction, which extends from the beginning of the fortieth chapter to the end of the book. These twenty-seven chapters form one continuous prophecy, embracing (as a late writer says *) “the entire period, from the restoration of the Hebrews from the Babylonish captivity to the end of the Christian dispensation;” the first eleven verses of the chapter under consideration form the introduction to the whole,† and contain a summary of the entire prophecy, announcing the first, but extending to the second advent. The great subject is the consolation to be derived, not from the birth and first appearance of the Lord, but from the consummation of his work and his manifestation in glory. It is

* Dr. Henderson, in his most valuable Commentary, recently published, p. 304.

† So Hengstenberg, giving a summary of the contents of xl.—lxvi., says, “Cap. 40, v. 1—11, bilden eine Art von Einleitung.”—Christologie, 1.^{te} Theiles, 2.^{te}, Abtheilung, p. 207.

not with a merely commenced, an unfinished salvation—with an advent which terminated in their rejection, and the desolation of that city to which he sends consolation, that he proposes to comfort his people, but with the full pardon of their iniquity, the perfect manifestation of his glory, and the complete establishment of his kingdom. And hence the prophet, though he announces the preparation for Messiah's kingdom by the voice of him that cried in the wilderness, is immediately carried on to the final result, when every impediment shall have been overcome, when "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together;" an announcement that cannot be interpreted of the time of his humiliation and partial manifestation to one nation only, but of his complete and final triumph, and his revelation to the world. This view is confirmed by the verses which follow. In the tenth and eleventh verses it is said, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." At his first advent he did not come to rule, but to serve—He did not exhibit the strength of His arm, but was crucified in weakness. His reward was not with Him, but with his God. This message, then, to Zion must relate not to his first advent but

the second, the return of the Lord and the restoration of the theocracy.

The next particular to be noticed is, that this messenger represents some collective body as a church or nation. The substantive and all the words referring to it are, in the original, feminine, to express which, Bishop Lowth has, in his version, introduced the word daughter, and translates thus :—

“Get thee up upon a high mountain, O daughter, that bringest glad tidings to Zion.

“Exalt thy voice with strength, O daughter, that bringest glad tidings to Jerusalem.”

It is hardly needful to say that in the Bible the feminine is thus applied to churches and nations.* Some commentators assert, that the feminine form is here used for the masculine, and adduce in proof instances which they consider similar,† but they forget that here the whole sentence is feminine, which makes this case essentially different. Such a continuation of feminines is applied only where a female is intended, or represents a Church or nation, as we see in the prophecies concerning the “Daughter of Jerusalem, Daughter of Babylon, Daughter of Tyre,”

* So Aben Ezra in loc.

הַטֶּעַם עַל עֵדָה וְלֹא נִקְבְּהָ מִמֶּשֶׁ.

“The meaning is in reference to a congregation, not a female in the strict sense of the word.”

† They can only find two, *לְהִלָּת* and *סִפְרָת*. The last is a proper name. The former has no feminine predicates as here, *מִבְּשָׂרָת*.

and many similar cases. The messenger, therefore, addressed must represent a collective body : and it is equally plain that the Church or nation addressed must be Gentile. It is not the congregation of Israel, for she cannot be a messenger to herself : a Gentile Church or nation is to be the messenger of good tidings to Zion. The way of the Lord and the conversion of the Jewish people is to be prepared by means, and those means to be employed by those to whom he hath committed the kingdom for the time being. The whole Gentile Church is not, as some dream, to become so utterly corrupt as to be entirely reprobate, and fitted only for destruction ; neither is the Jewish Church to be restored again by miracle, without any co-operation of believing Gentiles. But, as, in the corruption of the Jewish Church, one portion was still preserved into which the Gentiles were grafted, so in the end of the times of the Gentiles, one portion of their Church shall still retain the principle of life, in order that the broken off branches may be joined on and live. If this were not the case, but a new and independent church raised from amongst the Jews, the continuity of spiritual life would be interrupted, and, consequently, the unity of Christ's mystical body would be violated. The prophet's announcement is clear that the messenger is different from her to whom the message is sent, she must therefore be Gentile. And to this agree other and plain predictions of this same prophet.

In the sixty-second chapter Isaiah tells us, that the commission is given to a nation at the end of the then known earth. At the 11th verse he says, "Behold, the Lord hath proclaimed unto the end of the world,* Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." And, in his eighteenth chapter, he tells us that it is a maritime nation,† which God commands to go unto the "people scattered and peeled, a people terrible from their beginning hitherto, meted out

* *קצה קצה הארץ*, literally, *the utmost part of the earth*, and so the Vulgate has "Auditum fecit in extremis terræ," and Tremellius, "Ecce Jehova pronuntiat ad extremum usque terræ." One naturally thinks of the

"——— ultimos

Orbis Britannos."

† That the expression, "The land shadowing with wings," signifies a maritime nation, is not only proved by the parallelism, "That sendeth ambassadors by sea," but has the sanction of the most venerable antiquity. The LXX. have *Οὐαὶ γῆς πλοίων πτέρυγες*. The Targum of Jonathan, "The land to which they come in ships from a far country, and their sails are spread out as the eagle that flieth with her wings which sendeth the messengers in the sea, and in ships upon the face of the waters." This is also the interpretation of D. Kimchi—of Dr. Solomon, who translates, "O Land mit schattenreichen Segeln." I confess that I see no shadow of a reason for departing from an interpretation received before the first coming of Christ, and transmitted by the two independent channels of Jewish tradition, the Hellenistic and the Rabbinical. Bishop Horsley has shown that the other interpretations are untenable; he also proves that the first words must be translated not, "Woe," but "Ho to the land," &c.

and trodden under foot, whose land the rivers have spoiled, but who are to be brought to the place of the name of the Lord of Hosts, the Mount Zion." In this passage there can be no doubt at all that it is a Gentile nation that is addressed, and it appears to me equally certain, that this chapter cannot be satisfactorily interpreted of any thing that is past, but must of necessity be referred to the future restoration of the Jewish people.* The messenger, therefore, of good

* The parallel passages of the same prophet plainly prove this. In xviii. 3, it is said, "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." In the very same language does this same prophet speak of the future restoration of the Jews in Isaiah xi. 12, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel," &c.; and again, xxvii. 13, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish," &c. In xviii. 7, it is said, "In that time shall the present be brought unto the Lord of Hosts of a people," &c. In lxvi. 20, "And they shall bring all your brethren for an offering unto the Lord." These coincidences did not escape the rabbies. They are all pointed out by David Kimchi, who interprets the whole chapter of the future redemption of Israel, and admits that the Gentiles shall be the means of bringing them back. Thus, as a specimen, he says:—

בשרינה אדם לקבץ עם ישא נס בהרים כדי שיראו הנס למרחוק ויבואו, וכן יתקע בשופר וישמעו הקול למרחוק ויבואו כן יקבצו בני ישראל אל ארצם מפה ומפה בעת הישועה וכן הגוים יביאו אותם ויקבצו אותם וכו'

"As, when a man wishes to collect the people, he lifts up an ensign on the mountains, that they may see from afar, and come: and in like manner he blows a trumpet, that they may

tidings is a great maritime nation living at the extremity of the earth, one who understands her commission, and has undertaken her duty of preaching good tidings to Zion. The prophet beholds her in vision, and is moved by the Spirit of God to address her in the language of encouragement and instruction, "Get thee up upon the high mountain, lift up thy voice with strength; lift it up, and say to the cities of Judah, Behold your God." And to this exhortation we must now direct your attention.

It should naturally be directed to the Church or nation here addressed. But you are at present its only representative. Your object is similar. Your desire the same, to bring good tidings to Zion; to you, then, the exhortation may safely be applied. The message contains two parts: first, Tell the cities of Judah, that their God is their Saviour; and secondly, Tell them that that God shall soon return in mercy; * and most important is the instruction here given as to the mode of missionary effort. Worldly wisdom, that is, the base and low cunning of the natural heart, would adopt a very different method of bringing the Jewish people to the knowledge of Christianity. Knowing that

hear the sound afar off, and come; thus shall the children of Israel be gathered to their own land from every side, in the time of salvation, and thus shall the Gentiles bring them, and gather them," &c.

* Such is the force of **הָיָה לְלִיבֵרָטוֹר**. "Adest liberator vester," &c.—See Rosenmüller in loc.

the assertion of Messiah's Deity is the original, the chief and the abiding stumbling-block in the way of those who refuse the plain grammatic sense of the law and prophets, it would say to them, We do not wish to convert you—we wish to be friendly with you—to reform you—to deliver you from error and superstition. It would discourse with them concerning their restoration and ignore the cause of their captivity—encourage and promote education. In a word, sinking the great, the fundamental, the vital, I had almost said, the only precious truth of Christianity, the God-head of our Saviour, it would pursue a system of suppression and pitiful seduction. But far be such a method from the chosen messenger of God. Her duty it is to be open, sincere, ingenuous—to make that which is the basis of her own hopes, the foremost, the plainest, and the most audible portion of her message. To lift up her voice with strength, and say to the cities of Judah, “Behold your God.” They that bear good tidings to Zion must say to her unequivocally and at once, Our object, our chief, our only object, is conversion—our requirement that you should acknowledge Jesus the crucified as your Lord and your God. Our doctrine is, that the Ancient of Days has been born as the infant of time—that the mighty God bore our sins upon the cross—that the seed of David sitteth on the right hand of the Majesty on high, and that the Son of Man shall come in the clouds of heaven. These are the

glad tidings which we bring—the sum and substance of all we have to say. There are, in truth, no other tidings which can be called good. The only refuge, the only gleam of hope, the only ray of consolation for guilty man, is the Deity of a suffering and glorified Messiah. With these tidings, then, we come, and cry, “O children of Jacob, bow the knee to the ruler of the land; O cities of Judah, Behold your God!”

But, further, the messenger is to declare that this God shall soon return. Such is the natural meaning of the words, rendered still plainer by the following verse, “Behold, the Lord God will come with strong hand, and his arm shall rule for him. Behold, his reward is with him, and the recompense of his work before him.” It is the return of the Messiah to enjoy his reward, and the recompense of his work; and this is especially to be declared in Zion. As there is to be no compromise—no suppression of Christ’s sufferings and deity, so neither is the messenger to withhold the doctrine of Messiah’s advent in glory. She is not to create a needless stumbling-block by misinterpreting the prophecies, and asserting that Messiah’s kingdom is only spiritual. The doctrine of his return to rule, to reign, and to triumph, is to be distinctly stated. It is the very same message which the Lord repeats in the sixty-second chapter: “Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and the recompense of his

work before him." To which is added, "And they shall call them, The holy people, The redeemed of the Lord : and thou shalt be called, Sought out, A city not forsaken ;" which proves that the advent is to redeem Israel, and to restore Jerusalem to its glory. In the Revelation, our Lord himself appropriates the words, and applies them to his second advent ; in xxii. 12, he says, " Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." She, therefore, who bears glad tidings to Zion must distinctly announce the Lord's return.

The text, however, instructs not only in the substance of the message, but the manner in which it is to be delivered. The prophet addresses the female seen in the vision, and says, " Get thee up upon the high mountain ; lift up thy voice with strength : be not afraid." The language is symbolical. The messenger is directed to a high place, where she might be visible to all, and might best be heard, and there commanded to lift up her voice with strength. That is, she is commanded to deliver her message,—conspicuously, so as to attract attention—earnestly, so as to secure its reception,—and fearlessly, regardless of all opposition. Her first effort is to be directed to the attraction of attention—" Get thee up upon the high mountain." Use the best efforts to exhibit yourself in the most striking and the most attractive position. Now how is this to be done ? Is it by sending one or two Missionaries to crouch

in some corner of Jerusalem—to whisper in the ears of those who may steal into them at night the great doctrine of redemption? No, brethren. The messenger is here directed to select the most conspicuous place she can find—to get upon a mountain—to lift up her voice with strength, that, whether they will hear, or whether they will forbear, no child of Judah in Jerusalem may be ignorant of the message. This command can be obeyed only by the most conspicuous exhibition of pure worship, and the utmost effort to court publicity. There must be a visible body of believers. There must be the daily service of our Church in the sacred language. There must be a building upon a hill—a Church whose external form shall preach—whose spire and pinnacles shall point to Him that cometh in the clouds of heaven;—whose front shall bear in letters of brightest gold the tidings of great joy; yea, whose walls shall be Salvation, and her gates Praise. There must be an outward, a visible, and a continual sign that shall speak night and day to every Jew who inhabits the holy city, or who enters her gates—that shall compel them to ask, What meaneth this sign? and to hear the answer, It is the messenger of good tidings—it is the sign of her who saith to the cities of Judah, “Behold, your salvation cometh!” Happy, then, is the selection which this Society has made of a locality. No place more suitable than the Mount Zion, famous for its past history—near to

the Jewish habitations, and dear to the Jewish heart. But some pious Christians, such, too, as love and study the prophecies, are fearful lest we should act presumptuously, intrude into that holy city, and attempt to accomplish what the Lord has reserved for himself and his peculiar people. They would, therefore, have a Mission, Mission-buildings, and an humble oratory, but deprecate everything like external pomp or observation. To such we could reply, that their fears might, perhaps, be just, were this Society inclined to seize upon the mountain of the Lord's house, or to appropriate that locality which He calls the place of the soles of his feet—that every other spot of Jerusalem is certainly free from all such ground of apprehension. But we prefer asking them this simple question, “Has God permitted the followers of the false prophet to fill Jerusalem with mosques, and to plant the most magnificent upon the Temple mountain—has he permitted the mother of Constantine to build churches—the hosts of the crusaders, and the votaries of superstition, to cover every sacred spot with the misrepresentations of Christianity, and in the most conspicuous manner to exhibit the perversions of saint and image worship—and will He frown upon the attempt to erect one sacred edifice for the manifestation of Christian truth, the exhibition of Christian worship without idolatry, and the simple proclamation of the one Mediator between God and man?” I confess that I have

no such fear. I believe that He frowns, rather, upon that sloth which has suffered three centuries from the Reformation to elapse without one effort to wipe away such a stain from Christianity, and upon that want of zeal which has not long since erected a beacon of truth upon the hill of Zion. I confess, further, that I am not of those who think that the existing Christian Church, to which Christ committed the kingdom taken from the Jews, and which she still holds as a sacred deposit, is to do little in preaching the Gospel in Zion, or that that little shall, at the Lord's return, be overthrown. The text, and the parallel passages already cited, prove the contrary. A Gentile Church or nation is to be the Lord's messenger—to prepare the way of the people—to cast up a highway—to proclaim salvation; and the result of that proclamation is to be the sanctification of the Jews and the restoration of Jerusalem to the favour of God. For, after the proclamation to the end of the world to say unto the daughter of Zion, "Behold, thy salvation cometh," follows immediately, "And they shall call them, The holy people, and thou shalt be called, Sought out, A city not forsaken." Our labours shall be acknowledged, and the results shall be everlasting.

Further, the messenger is commanded to deliver the message with the very utmost of her power and ability, so as by all means possible to secure its reception. "Lift up thy voice with strength ;

lift it up." This language necessarily implies the employment of the most able agents and the most efficient means. Ever remembering that Paul may plant and Apollos water, but that God only can give the increase, it is the duty of the Christian Church, nevertheless, to select the best and most suited servants for her ministry ; and it is especially the duty of that chosen vessel, to whom God hath intrusted good tidings for Zion, to seek out the very best agents whom she can find. Protestant Churches and Societies, by committing the arduous work of Missions into the hands of the young and the inexperienced, and by withholding the aged, the learned, the venerable, the tried, and the honourable, have hitherto exposed themselves to the charge of doing the Lord's work deceitfully. Such must not be the conduct of God's messengers to Zion. Her ministers and her agents must be many—of various ages, degrees, and qualifications—of many nations, and languages, and tongues—but at the head must be one who is second to none in the service of Christ—the fitting representative of this Church and nation—who has the respect, the love, and the confidence of all at home—whose age and experience will naturally make him the father and the pastor of the Mission at Jerusalem—whom the younger persons employed will listen to with reverence and obey with alacrity—and whom Jews and Mussulmans will look upon with veneration. Though such an one should never learn Hebrew,

nor ever speak in the language of the country, his very appearance will, like the glory that shone in the face of Moses, announce the nature of his message and the love of those by whom he is sent. And fear not, that, if you look for such an one, you will find him—as surely as the State finds soldiers to go to the end of the earth, or sailors to circumnavigate the globe—as surely as mere mercantile companies find chaplains to preach in the frozen north or on the burning plains of India—as surely as the Government finds candidates able and willing to try the difficulties and dangers of colonial dioceses—so surely you will find some devoted servant of Christ to bear good tidings to Zion. To entertain a suspicion to the contrary is to libel the piety of our Church—the devotedness of our clergy—and the sincerity of that zeal which now advocates the cause of Israel throughout the land.

But this is not the only way in which your energy must be exerted. To secure the reception of your message, you must exhibit to all men the diffusiveness of Christian charity—you must minister, by medical assistance, to the bodily necessities of the unbelieving, and you must take care that those, who are willing to hear, are not exposed to the horrors of want and starvation, or the still worse horrors of a lazy, a vicious, and discontented idleness. The aged must have a decent maintenance, and

the young must be trained to labour with their own hands, that they may fulfil the destiny of man, and have to give to him that needeth. Wherever provision is not made for the needy, or men are not taught to labour for their living, the Gospel of Christ is only half preached, or rather it is wholly misrepresented. Christ's personal ministry on earth was in great part devoted to the care of the bodies of men. The great majority of his miracles were wrought to relieve their temporal necessities. When the Spirit was poured out from on high, one of its first-fruits was that unbounded generosity, which led Jewish Christians, "as many as were possessors of houses and lands," to sell them for the benefit of their poor brethren in the faith. He, therefore, that would carry on a Mission without provision for poor believers, follows neither the example nor the precepts of his Master. But, on the other hand, it is equally clear that the believer's duty is to work for his bread. There is reason for thinking, that the Lord of life and glory himself wrought at the trade of his reputed father. The Apostles had evidently all been of the labouring class. St. Paul's boast is, that he wrought with his own hands; and the express command of God is, "He that will not work, neither let him eat." All who are able, must therefore labour, or if they do not know how, must be taught to labour, that they may earn their own living, inherit the blessing promised to those who give rather than receive,

and practically preach the glad tidings of salvation. It is a fatal mistake to suppose that the man of book learning, or even the priest solemnly set apart for the service of the sanctuary, is the only or the most efficient missionary. The practice of Christianity is one half of the Gospel, and more than one half of the salvation which it promises, and in the practical life only of the working multitude, it is that this half can be fully exhibited. Never do I expect the return of God's blessing to the Jewish people, nor an extensive diffusion of the Gospel amongst them, until that Talmudic spirit of indolence, which teaches that study is equivalent to all the commandments, is cast out, and they become a working people. Never can the life of God, the spirituality and holiness of the Gospel be fully manifested amongst Jewish believers, until a body of operatives be raised up amongst them, who by hard labour and the sweat of their brow shall cleanse out the chambers of a disordered imagination, and overcome those base and sordid animal propensities, which are the vantage ground of Satan. For sure it is, that as some demons are expelled only by prayer and fasting, others there are that can be cast out by nothing but bodily labour. Without labour human society would stagnate and putrify—human intellect decay—mankind sink down into beasts—and the earth be a place of torment even for the devils of hell. One of the most urgent of all necessities, therefore, in bearing good tidings to Zion is to provide work

and the means of teaching work to converts. Thus will they grow in grace—and thus by their diligence, their industry, and their happiness, lift up their voice with strength, and say to the cities of Judah, Behold your God.

I know, brethren, that such is your intention.* You have determined, by God's help, by all lawful means to secure the reception of the good tidings. You intend, in a sacred edifice suitable to the dignity of your undertaking, to have a symbol of Christianity without idolatry, and in an hospital (open alike to the unbeliever and the believer) to exhibit practically the principle of Christian love, and to prepare believing Israelites to minister to the wants of their brethren. In schools for youth you desire to exemplify the nature of Christian education, and in schools of industry to train the young to labour for their living. Above all, in the selection of those employed at Jerusalem, to hold up a living Church as a fair exemplar of the power of the Gospel, and by all these means together to obey the prophetic exhortation to get up upon the high mountain, to lift up your voice with strength, and to say unto the cities of Judah, Behold your God. May God who hath given you these good desires enable you to bring the same to good effect. The object is in conformity with the general precept to preach the Gospel to every creature—it is warranted by the

* See the Resolutions of the Committee relating to this subject in the Appendix.

prophetic exhortation—the means are wise and scriptural—the possible results incalculable. Your Mission is to the Jews ; your words are directed to Jerusalem ; but your voice will sound to the utmost limits of the East. The winds of heaven will waft the good tidings through the earth, and a thousand Jewish tongues re-echo the message of salvation through every country of the dispersion. Every Jewish mission, wherever established, has hitherto proved a blessing to the Gentiles. The Mission at Jerusalem may become a boundless blessing to the Mahometans and to all the Churches of Asia. Without officiously interfering with any, it will be an exhibition of pure Anglican Christianity to all. The Jewish, the Christian, and the Mahometan pilgrims from all nations will see Christian worship without idolatry. The youths whom you educate in medicine and all the arts of Christian Europe, may prove the true missionaries to the remotest and least visited countries of the East—welcomed everywhere for their mechanical skill, they may impart also the light of life—and where they are asked only for civilization, may communicate the blessings of Christianity. They shall go forth, like the first drops that announce the coming shower, and give a pledge that out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Yea, their high and holy calling may be, like the angel whom John saw fly in the midst of heaven, to prepare the way of the Lord, to preach the

everlasting Gospel, and to say, "Fear God, and give glory to him, for the hour of his judgment is come." May God give you grace to persevere; may He endue all who are connected with the management of this Society with that wisdom which cometh down from on high; and all who shall proceed to the execution of these plans, with zeal, love, and patience. Many may be the trials of your faith, but remember that you are a messenger of glad tidings; that you are fulfilling a scriptural duty; and that if God commands you to lift up your voice, He intends that it should be heard, and that it shall accomplish that whereto He sends it.

And as to you, brethren and fellow-labourers, whose privilege it is to be in a more especial manner messengers of good tidings to Zion, and who are now preparing for your departure, we commend you to God and the Word of his grace. Yours will be all the reality of labour, of pain, of peril, and of weariness. But fear not; lift up your voice with strength, for yours also shall be the reality of heavenly consolation, of refreshing grace, of everlasting recompense. If you suffer with Christ, ye shall reign with him, and even here shall find that he will never leave, never forsake you. One of your number* has already made trial of the Lord's faithfulness—has found that He can give strength to stand firm in pestilence and earthquake, in war and famine.

* The Rev. J. Nicolayson.

And be assured that Christ is the same yesterday, to-day, and for ever. Go, then, ye swift messengers. Go to the people scattered and peeled, terrible from their beginning hitherto. Go, ye that bear good tidings to Zion, get you up upon the high mountain—lift up your voice—lift it up with strength, Be not afraid, Say unto the cities of Judah, Behold your God.

APPENDIX.

Extract from the Resolutions of the Committee respecting the Jerusalem Mission.

RESOLVED,—THAT the existing aspect of political affairs in the East, presents a favourable opportunity for strengthening and rendering more operative the Missionary establishment at Jerusalem, as a centre or head station of Missions to Palestine and Syria.

—THAT active measures be adopted to forward, as speedily as may be found practicable, the erection of the new church at Jerusalem.

—THAT the title to be given to the new church be “THE APOSTOLIC ANGLICAN CHURCH AT JERUSALEM,” from whence the word of the Lord may sound forth to his ancient and still beloved people the Jews, through the whole length and breadth of the land of their forefathers.

—THAT in order to establish the church at Jerusalem upon a basis of intimate union and communion with the Church of England, a regularly ordained clergyman, in full orders, and being a native of Great Britain or Ireland, be appointed at the head of the Jerusalem Mission.

—*THAT the Rev. John Nicolayson be appointed to take rank next in succession to the chief Missionary, and empowered to act for and in his place in case of illness or absence from the station.

—THAT to give greater efficiency to the Mission, a third Clergyman, being also in full orders, be appointed in a subordinate capacity under the Rev. John Nicolayson, and who, with Mr. Nicolayson, shall act under the direction of the chief Missionary, preaching and teaching both in Jerusalem, and, as circumstances may make expedient or desirable, in the adjacent towns and country wherever a congregation of Jews may be found, making Jerusalem their head-quarters, and reporting to the chief Missionary their proceedings, for the purpose of being transmitted, through him at stated periods, to the Committee in London.

—THAT the Rev. J. Nicolayson be requested to leave England, and to return to Jerusalem *via* Constantinople, at his earliest convenience, &c.

—THAT the Physician and Architect attached to the Jerusalem Mission be directed, after receiving written instructions from the Committee, to proceed to Jerusalem by the first favourable opportunity.

—THAT in furtherance of the Missionary object, it is of the greatest importance that provision should be made for employing in industrious and useful occupations the converted Jews now residing in Jerusalem; and looking forward also to the extensive and beneficial effects which

* This Resolution was adopted in compliance with a suggestion of the Rev. J. Nicolayson himself.

such a measure is calculated to promote by inducing the Jews to resort to their now deserted city, and thus to bring on the happy day devoutly to be wished for by the friends of Israel, when the predicted event of their restoration to their original patrimony shall be accomplished, it is the duty of all who believe in the unerring truths of revelation to lend their aid for its realization.

—THAT in order, therefore, to give effect to this high and important preparatory measure, immediate proceedings be adopted to establish a school of industry at Jerusalem, in which moral and religious instruction, combined with useful practical knowledge in all the various branches of medical science, mechanical arts, and handicraft trades be taught under the immediate direction of the individuals being at the head and having the management of the same, but subject always to the supervision and general control of the Church of England ordained Clergymen at Jerusalem.

—THAT for the employment of adult converted and inquiring Jews, a Jewish Operative Institution be formed at Jerusalem, upon the plan and principles of the London Operative Institution, and the expense to be defrayed from the Jerusalem Temporal Relief Fund.

—THAT to provide for the education of the “ Daughters of Jerusalem,” a school of instruction be established, in which all useful and profitable knowledge, both spiritual and temporal, suitable to their sex, shall be taught, making a distinction and division between children and adults.

—THAT for the purpose of evincing and endeavouring to impress on the minds of the Jews, the good-will and love which the Christians have for them as their elder brethren, as well as from motives of gratitude, for the unspeakable blessings which they as Christians have received through the instrumentality of the Jews, and as an unfeigned, although tardy acknowledgment of their long-continued oppression and persecution of a people whom God hath not cursed, and man ought not, but is commanded to bless, an Hospital be established as promptly as possible at Jerusalem, for the reception of sick Jews, without any distinction of religious persuasion, the expense to be defrayed out of the Jerusalem Hospital Fund.

—THAT for the special object of educating practitioners in the sciences of surgery and medicine, a school be established in Jerusalem, under the immediate direction and management of the head of the medical department, and in which surgery and pharmacology is to be taught.

—THAT within certain and definite limits, to be assigned by the Committee, the Mission have power to receive and approve a plan of the Church and other buildings, and a scheme for the industrial Schools, which plan and scheme shall be carried into effect immediately after such approval by the Mission.

A SERMON,

PREACHED AT THE

EPISCOPAL JEWS' CHAPEL, CAMBRIDGE HEATH,
BETHNAL GREEN,

ON THURSDAY EVENING, MAY 5, 1842,

BEFORE THE

London Society

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

BY THE

REV. HENRY RAIKES, M.A.,

CHANCELLOR OF THE DIOCESE OF CHESTER.

PRICE ONE SHILLING.

A SERMON,

PREACHED AT THE

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M DCCC XLII.

S E R M O N.

ROMANS XI. 29.

“For the gifts and calling of God are without repentance.”

My text, brethren, is in harmony with the subject that I come to treat of. That text is not merely a topic on which I am to speak. It does not merely present a truth, which I am to develop and explain. It is not the mere assertion of a doctrine, which I am to prove and enforce. It is not a mere declaration of promise, which I am to illustrate and apply. It is not merely in these respects, and in reference to these uses alone, a pregnant and interesting passage of Scripture. It possesses other characters, and may justly claim attention on other grounds. It is, as I said before, in harmony with the subject I am come to treat of; it partakes of the awful sublimity which belongs to that, and which is inseparable from it. I am come to speak of the history, of the state, of the destinies of that wonderful people, who for a long time were the sole depositories of the revealed will of God; whom the Almighty, by an act of his sovereign will, chose from among all the nations of the world; to whom, and to whom alone, he spake in all those various

forms, in which, and by which, he has ever seen fit to manifest his will to men; and who long enjoyed, as his peculiar people, the blessing of his special superintendence and protecting care; "to whom, pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came; who is over all, God blessed for evermore." (Rom. ix. 4, 5.)

I am come to speak of that people, concerning whom it is written, and to whom this appeal, which follows, was made. "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and ask from the one side of heaven to the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take unto him a nation, from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes. Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire." (Deut. iv. 32—36.)

Having heard this appeal, having known the way in which every word that it contains was verified, can we withhold our assent from that which was afterwards addressed to them, and which forms the summary of their state, the substance of their early history: "Happy art thou, O Israel. Who is like unto thee, O people saved by

the Lord, the shield of thy help, and who is the sword of thy excellency!" (Deut. xxxiii. 29.)

Into the history of such a people, thus called, thus consecrated, thus kept, thus visited, thus preserved, it is impossible to look without awe and veneration. Whether we consider their origin; whether we consider their preservation; or whether we look forward to their future destiny, to the part, they may fill up in the development of plans to be hereafter perfected, there is so much of God to be seen; and so little, comparatively speaking, of man; the signs of God's presence and of God's agency; and more than that, (for these may be discerned in his providential works) the signs of God's secret purposes, of his purposes hidden from the foundation of the world, partially revealed through the medium of patriarchs and prophets, manifested as to their present object in the incarnation of Jesus Christ, but still containing within themselves the seeds of future wonders, of events of the most important nature, of things which angels desire to look into, of things for which the whole creation groaning and travailling together in pain until now, is described as waiting; the signs of these awful and mysterious movements on which the destiny of the world is hinging, are so comprised and included in the history of the Jewish people, that we dare not look at them in any other light than as the medium through which the purposes of God have been accomplished in past times; and in which the will of God is to be studied as to that which is yet to come. The eventful narrative of the people, no doubt, is rich in the means of edification and improvements. The most striking lessons may be collected from it. The most affecting circumstances may be found in it. "It is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But beyond the profit to be derived from its practical application, it contains a record of the secret purposes of God,—of those purposes

which though not yet revealed, seem pressing for disclosure, hastening to development, which is to be approached no doubt with awe, and to be studied with caution; but which still, when so approached, and so studied, becomes a source of high and holy contemplation; an abyss, on the brink of which we may stand and meditate with profit to ourselves; where we may learn more of the greatness of God and of the littleness of man than we had known before; and from whence we may return humbled in our own estimation, by the wonders on which we have been reflecting; and repeating to ourselves, "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.) Nor can we deny, that in comparing the history of the Jewish people with that of other nations, it seems to run like a golden thread through the maze which they exhibit; that it stands out distinct and separate from all that is recorded of them; and offers, in its unbroken continuance, one clear and simple record of a purpose originating in God, and pursued through successive ages by the hand of Omnipotence itself. The other nations of the world, the potsherds of the earth, are raised up and cast down, with no apparent reference to any end they have to answer. They come and go, and their place knoweth them no more; but while one supplants the other, their absence forms no chasm in the purposes of God. Some are thrown aside, like vessels in which he has no pleasure; and others are raised up to fill the gap occasioned by their destruction; but "no one continueth in one stay;" none seem to form necessary parts of the great scheme of Providence, nor to possess more than an individual existence.

But how different is the case with those whom we are here, on this occasion, called to contemplate: a nation, scattered indeed, but never lost; overrun, crushed, but not destroyed; a nation, which seems to possess in itself a

spirit of vitality which belongs to no other section of mankind; a nation, which always remains, and remains always the same. A nation, whose original is not one of those fortuitous collections which are recorded as the germs of empires; but which may be traced to the sovereign will of God, and can be seen issuing from his express decree. A nation, whose original is specifically discerned in the call of Abraham, when the father of the faithful first heard the voice of God in Ur of the Chaldees, and in humble obedience to that call left his father's house, and set forth, not knowing whither he went; a nation, whose present continuance forms one of those problems which the mind of man endeavours to explain in vain; and whose future destiny, whose final employment, is lost in that expanse which the eye cannot pretend to penetrate; but where faith conjectures scenes of righteousness and peace, such as the world has not yet beheld, in the development of God's gracious purposes, and in the final accomplishment of his will.

Do I err in saying, that to the history of such a people we cannot turn as we do to the annals of other nations? "The Lord his God is with him. The shout of a king is among them." (Numb. xxiii. 21.) The majesty that belongs to God descends on Israel. Like the ointment that went down to the skirts of Aaron's clothing, it spreads the odour of sanctity over all their history; and we are compelled to feel, that in all that is recorded of Israel, we have to trace the ways of God with man, rather than the ways of man with his fellows. But if this be so, the question may perhaps be asked, are we justified in attempting to lift up the veil, which at present hides the purposes of God, and to intrude into the Holy of Holies? The secret things, we are told, "belong unto the Lord our God," and that which he reserves from our observation, it may not be wise or reverent to attempt to learn. The effort also may be as vain as it is presump-

tuous. It may end in the confusion of those who undertake it, if undertaken in contradiction to the will of God. In that case, it might be said to us, as it was to the patriarch, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?" (Job xi. 6, 7.) Let me say, my brethren, once for all, that I aim not at discovering that which God has purposely withheld. I aim not at breaking the seal, which his wisdom has impressed on the revelation of his future operations, or at interpreting unfulfilled prophecy. I leave to time, to the gentle, gradual influence of time, the softening of those knots, which now defy our attempts to open them, and the explaining of that which at present seems inexplicable. I see nothing to encourage any inroads on futurity, in the result of former speculations; and I feel that the cause of truth is hazarded more than we are generally aware, by repeated failures in the endeavour to lay open its mysteries. I only aim at conjecturing the future purposes of God towards the Jewish people, from what he has already done by them, and what he has already verified in them. I infer general conclusions from general declarations of his will; and gladly resign to his infinite wisdom and power the ordaining of the manner, and the providing of the means for an accomplishment, which I feel myself justified in anticipating. With all this reserve, there is enough to terrify and subdue the mind in attempting even that which I propose. I feel the difficulty, the overwhelming difficulty, of grasping a scheme which emanates from the mind of Deity. I wonder at the boldness of man in presuming to trace the plan which his Creator has pursued, the end which the Almighty has in view. Conscious of my own unaptness for the task, I feel that I only dare to go from fact to fact, from text to text, according as I can read that which is written, and discern the footmarks of the ways of God in his word.

Like one blinded by excess of light, I need to be led by the hand in prosecuting the inquiry, and dare not quit the clue which the letter of Scripture offers, while endeavouring to discover and to trace that which is the purpose of God. From all presumptuous conjecture, then, from all conclusions that may directly or indirectly contravene the words that are given for our instruction, may the Spirit of God preserve us; and may he, who has promised that the meek he will guide in judgment, be our guide and director here. While trusting to that guidance, while seeking that direction, even such inquiries as these may be safe. Whatever may be the risks attending bold speculation as to that which is hidden in the purposes of God, or partial and arbitrary interpretations of Scripture, (and it is not easy to overrate the greatness of the risk incurred,) the humble student, the man who sits and reads and meditates on that which is written, who approaches the Word with awe, who dreads either to add to it or to take from it, who prays for light and distrusts himself; this man need not fear, for the very spirit in which he comes to the questions will preserve his inquiries from abuse, and will ensure their safety, if it does not make them satisfactory. In fact, is it not thus, with a reference to such questions, and in encouragement of such inquirers, that the Lord himself says, "Heaven is my throne, and the earth is my footstool; but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word?" (Isaiah lxvi. 2.) Still more may such an inquirer be encouraged to hope that his conjectures are reasonable and authorized by Scripture, when he is conscious that no personal considerations are biasing his judgment, or leading to the inference which he draws. We are at no time in such danger of drawing erroneous conclusions as when our inquiries after truth are influenced by self-love. We are never so free from danger as when that influence has no existence. It has too often happened that

personal feelings have intruded themselves into the subject before us, and rash, and hasty, and intemperate conclusions have been the general results. While men were thinking only of themselves they have seen nothing but themselves in the depths which they contemplated; and thus they have perverted the wisdom of God, and entangled themselves in difficulties which they could not escape from, while viewing the purposes of God in that narrow and contracted form which they must wear while limited to the destiny of individuals.

My brethren, let us take a wider view, a view more consistent with that glory which is the object of our reflections, and it is probable that we shall not err as other men have done in following up their speculations. Let us lose sight of everything that is personal or that refers to us as individuals, and contemplate the destinies of mankind; and while we admit that the wisdom of God must comprehend, and the power of God must sustain the least, the lowest parts of his creation—while we feel that the very hairs of our heads are all numbered, and that not a sparrow falls to the ground without the cognizance of our Maker; let us still allow, that the greater objects which are included in this scheme of providential government, may to us and to our weaker powers be more discernible than the smaller; and that the purposes of God which regard mankind at large may, therefore, be more easily read in Scripture, and more distinctly noted than those which regard individuals, or the nation of which they form a part. To him by whom all things were made, and in whom all things exist; to him, no doubt, all things are equally clear, equally accessible. Magnitude does not add to the difficulty of wielding that which is to be wielded by infinite power, nor does minuteness embarrass the observations of infinite knowledge. Degrees belong to that which is imperfect, and we should reduce the Creator to the level of the

creature, if we conceived that there was any difference between that power which grasps the universe at present, and that by which the universe was made at first; between the hand which makes a planet or the hand which makes an insect. But with us it is not so. It is reasonable to suppose that in the dark depth of God's secret purposes, that which is large and general may be discerned by us more clearly and distinctly than that which is minute and particular; nor does it seem improbable that a purpose which concerns the whole race of Adam, and which, as such, must occupy a larger space in the scheme of Providence, may, on that account, be more openly revealed, and, on that account, may be more generally seen and be more distinctly understood than that which concerns an individual.

It is no rash or self-confident presumption, then, which pretends to read in the purposes of God a plan which affects the destiny of mankind; and we need not hesitate at saying, that such appears to have been the purpose of the call of Abraham, and the separation of the Jewish people. We must say, that it seems to have been the original purpose of God, that the destiny of man, even of that being whom he had created and placed in this world, should hinge or turn on one single people selected for that object, as they must have been previously ordained for it; and that that people was his people Israel.

It seems unnecessary to prove a statement which I believe is more generally admitted than asserted, but which few feel themselves authorized to contest. The facts are received on which this supposition rests by those who do not draw the same conclusion, but the facts are so conclusive, that I believe it is hardly necessary to do more than name them in order to make good the inference contended for. During the first period of man's existence upon earth, I admit that this purpose was concealed, or only left to be conjectured from the

brief and ambiguous prophecy pronounced to Eve. The antediluvian world was under a dispensation of its own. God permitted the evil of our nature to show itself then under circumstances which his mercy has not allowed to be repeated since. "There were giants in those days." We may infer, from the single fact which is recorded, of the life of men being extended to a space tenfold greater than that which is known at present, that during the period before the deluge the powers of man, his powers of mind, his powers of body, were developed in proportion to his length of days,—that there was wisdom, and strength, and wealth, means of acquiring, means of enjoying, exceeding in a tenfold degree all that have been known upon the exhausted soil and under the stinted life of the descendants of Noah. But these things seem to have been possessed in order that man might be taught how little is gained by advantages like these, and that he might thus shrink from coveting the distinction of unsanctified greatness. The antediluvians must have possessed that which the world considers wanting to the completion of their plans and the realization of their wishes. They must have had power to attempt great things, and time to witness the accomplishment. They must have had time for acquiring much, and time for enjoying much. They must have had this, and what do we find was the result? The wickedness of men became such that God abhorred the work of his own hands; and having striven with their obstinate corruption for a hundred and twenty years, he was compelled to destroy with a flood the world which he had first created.

A new form of trial commenced in the family of Noah. It might to us have seemed probable, that with this awful instance of God's judgment before their eyes, as exhibited in the memorials of the deluge; with lessened means of doing evil, and with the warning of death, brought nearer and nearer to each succeeding

generation by the diminution of the length of life, it might have seemed probable that the evil of man's heart would have been checked, and his ways been made conformable with those of God.

I need not say that the experiment failed, that man sank under it, that he stood again convicted of inveterate, irreclaimable perverseness, and that some fresh resource was to be derived from the mercy of God in order to effect his deliverance.

Now, therefore, came the call of Abraham. A fresh witness was to be raised up among men, and the nature of man having been proved incurably corrupt, one family was to be selected in which the light of truth might be preserved, and communion with God might be maintained through a series of miraculous interferences. "To Abraham and his seed, therefore, were the promises made." A new dispensation was opened, and man was to be taught to live for things that are invisible; to walk by faith, not by sight. The faith of the father of the faithful was at once confirmed by a promise made from God, that in his seed should all the families of the earth be blessed; and thus, in this way, and at that time, the purpose of God was manifested to be mercy by the declaration of that word which cannot be broken. In the promise likewise then made, was revived the original promise made to Eve, that the woman's seed should bruise the serpent's head; and every ray of hope that had been given, was seen converging to that which was confined to the race of Abraham. Thus renewed and strengthened, the stream of promise flowed on, gaining depth and width as it advanced. The prophets received the light which had been vouchsafed to the patriarchs; and while they repeated the message, they added, at each successive descent, some fresh particulars. It was in Isaac first that the seed was

called ; and, if out of the sons of Isaac Jacob was chosen, if out of the twelve sons of Jacob Judah was the one whom his brethren were to praise, from whom Shiloh was to come, "to whom should be the gathering of the people," (Gen. xlix. 9, 10,) a subsequent revelation marked out the family of David among the descendants of Judah, and specified Solomon as the line through which the Saviour of mankind was to be expected. The time of that Saviour's appearance, the miracle of his incarnation, his conception of a pure virgin, his birth-place Bethlehem, his humble origin and appearance, his life of wonder, his death of humiliation, his resurrection after three days' interval, his glorious ascension, the establishment and extension of his kingdom, the conversion of the Heathen, the reconciliation effected between God and man, the union of Jew and Gentile in one Church, the restoration of Israel to former privileges, and the great triumph of Christ as the head of all ; these were the subjects of prophecy, these were the objects of anticipation ; for these "the whole creation is represented as groaning and travailling in pain together," "waiting," as the apostle says, "for the adoption, to wit, the redemption of our body." (Rom. viii. 22, 23.)

But these and all these blessings, whether promised or possessed, whether possessed or anticipated, belong to Israel, and can neither be detached or separated from Israel. Theirs were the fathers, and of them, as concerning the flesh, Christ came, who is over all, God blessed for evermore. Theirs likewise were the apostles. Theirs were the first preachers of the faith. Theirs were the first believers, the first martyrs, the first saints ; nor can we name a single blessing, among those which we enjoy in superiority to others, which does not rise from a Jewish source, or which is not brought down to us by a Jewish hand. We rejoice at present, and we rejoice with reason, in the prevalence of a higher tone of moral

feeling than was ever known among Heathen nations. We rejoice in seeing many of the evils of life alleviated ; many of those abominations, with which the face of society was disfigured, removed. But what, we may ask, is it that has made us to differ in these respects ? What has raised us above those whom we still regard as our guides in the world of intellect, as our models in political wisdom, and our masters in works of art ? What, for instance, has made modern Europe to differ from ancient Europe ? or what—to render the comparison more striking—what makes modern Asia so inferior to ancient Asia in all that adds dignity to man and comfort to life ? What, we may say, but the influence given, or the influence withdrawn, of those Scriptures which belonged to the Jewish people, which came to us from them, and which, coming to us from them, have taught us what we know, and have made us, under God's blessing, what we are. Nor let us imagine that this benefit of which I speak, has been that direct benefit alone which is derived to those who are made wise unto salvation, through faith in Jesus Christ, by the teaching of the Scriptures. They, no doubt, have found the real treasure—they are the real gainers ; but the whole world bears its testimony also to the fact which is experienced by them. The whole Christian world, in every form and division of society, whether living under the power of the Gospel or not, exhibits some mark of improvement. Science has been delivered from the shackles which an absurd mythology fastened on the mind, and has taken a clearer view of things in general, since man was taught to regard God as a spirit, and to refer everything to his superintending hand. Literature has been purified, and literature been made conducive to the happiness of the people. Law has been made more lenient, and society has been made more secure. The evils of life have been diminished in number and in magnitude ; and comforts have been scattered over the highway of our

pilgrimage with a profusion which had neither been known nor thought possible before. But beyond this, the world at large has been made to share in the blessings conferred on Christendom. The improvement in the moral state of things among ourselves extends itself by degrees, and spreads towards others. That this extension is gradual, that the progress of improvement is slow, is, alas ! but too manifest. The prayers of the Church, the tears, the sorrows of humanity, still groaning under burdens that might be removed ; the cries of the Heathen world, stretching out its hands for an aid, which is not yet bestowed ; all these are witnesses, too powerful to be overlooked ; and witnesses who testify against the apathy and coldness which prolongs the dominion of error, and allows their sorrows and wrongs to continue unrelieved. But though the change is not yet effected as it ought to be, the process of improvement is begun. Light is come into the world ; and the rays which are struggling through the darkness that they can hardly penetrate, serve to dispel the gloom which used to hang over creation, and give, even in this twilight dawn, the promise of a coming day.

In the meantime, however, what form soever it be in which this light is reaching the surface ; whether it be direct or indirect ; whether it be that long-levelled rule of light which issues from the great fountain of truth in the Gospel ; or whether it be that reflected light, which beams forth in the character and conduct of the Christian ; no one can deny the fact that improvement has taken place ; no one can doubt the source from which that improvement has been derived. Every one who believes the truth, admits without a question, that "salvation is of the Jews." (John iv. 22.)

There are broken, scattered rays of truth, which appear to flow in upon society from other quarters. God has not

left himself altogether without witness at any time or in any place. But what are the dim trembling beams which play and flutter on the shattered fragments of our fallen nature, compared with that full illumination that dwells on the page of Scripture? What are those feelings, which may be awakened by the force of conscience, or produced by the sense of present comfort, compared with the conviction which is effected by the Word of God, and the sure and certain hope which is included in the revelation of his will?

Up to this moment, then, the fact seems clear and certain, that the light which should lighten the Gentiles has been derived from Israel. We may claim for the Jews, without fearing contradiction, the gratitude as well as the sympathy of the world at large; and while we ascend the stream which has carried fertility and happiness through the successive generations of mankind, we come to no other source than the call of Abraham, the secret purpose of God respecting Israel.

I admit that the case may seem to be somewhat different, when we turn from the present to the future, and begin to explore that wider expanse which yet remains to be developed in the purposes of God. But the difference will be found, on reflection, less than might have been expected; and it will be also found limited by the circumstances under which it commences. For this seems obvious, that whatever may be the future destinies of the world, whatever may be the trials or revolutions which it is ordained to undergo, the elements, the component parts, remain the same, and their position or arrangement will alone be altered.

The condition of the Church may be altered also. It may be in a state of triumph or of depression, established, or dispersed, enriched with all that man can give,

with endowments, with learning, with all that can add splendour and beauty to its ministrations ; or it may be destitute of all these things, a wanderer, an outcast that has not where to lay its head. But in the midst of all these possible contingencies, of these conceivable changes ; the nature of man remains the same, the same in its wants, the same in its wishes, the same in its capacities of good and evil, in its propensities and abhorrences. The Word of God also remains the same ; for that cannot alter, as He cannot change ; and we are assured that heaven and earth shall pass, before one jot or one tittle of the law shall be set aside or superseded. Whatever, then, may be the change as to the outward circumstances of men, there is none as to the elements of happiness for man. Himself the same, the identity of his nature requires an identity in the process by which it is to be restored ; and we are, therefore, warranted in asserting that the future history of man will be but the echo of the past in these respects ; and that we may infer that which is needed by him in future, from that which we know him to have wanted in time past.

We know at present, for instance, that man can never know peace till he is reconciled to God. We know also, that he never can be reconciled to God, but through the atonement offered by Christ Jesus. He can never be converted, but by the power of the Holy Ghost. He can never be fit for the communion of saints in light, but through communion with God on earth. This which we have received then ; this, which we know from experience to be true ; this will hold good as long as the world endures : nor will any other way be ever opened than that which is open now, through which man may return to God and find admission to his eternal home.

If we are to ask, then, how, in what way, by what means, shall the generations yet unborn be restored to the

happiness they have forfeited, and be raised above the evils implanted in their nature? we can only say, by those same means, and in that same way, through which we seek and find peace with God at present; and as Israel in the wilderness drank of that spiritual rock which followed them, and in all the stages of their pilgrimage had no other stream from which to slake their thirst; so may we say, that as long as the world endures, man must come to those living waters from which we are drinking, and draw from those wells of salvation which are opened to us in the Scriptures.

But I may be here told, that though this holds good with regard to the written Word, it is not equally clear with regard to the agency by which that Word shall be applied; and that it is probable, and more than probable, that the purpose of God with regard to the Jewish people was closed, when the book of Scripture received its seal, and a curse was pronounced on him who should add to its canon.

From that moment the position of that people was manifestly and materially altered. The object for which they had been selected and preserved seemed accomplished. The Scriptures were given,—the Saviour was born,—the prophecies concerning him were fulfilled; and the Jews had filled up the measure of their iniquities by crucifying the Lord of glory. Their privileges, therefore, seemed forfeited, and their office seemed to have come to its close, or was to be taken by another. From that time, then, it may be thought that the chosen nation was rejected; that as they had refused the offered mercy, the offer was withdrawn; that as they had counted themselves unworthy of eternal life, the gift was taken back; and that as they had rejected the counsel of God against themselves, the covenant was cancelled, the connexion was broken; and they who had up to that time been

considered as his people, were to be considered as such no more.

I cannot deny, that the circumstances which attended the destruction of Jerusalem and the dispersion of the nation, might easily suggest, and might well countenance such a supposition as this; and did I not know that "the gifts and calling of God are without repentance,"—did I not read of mercies yet in store for Israel, and of glories yet unaccomplished,—if I was not compelled by what I find in the writings of the prophets, to look for some fulfilment not yet realized,—and if I was not taught by the great Apostle of the Gentiles to anticipate a period when "the deliverer shall come out of Zion, and shall turn away ungodliness from Jacob" (Rom. xi. 26),—if I was not in this way led to expect mightier works and a more wonderful manifestation of goodness than that which has been hitherto disclosed,—I might feel that the guilt of the nation had exceeded the limits of God's endurance; that the generation which rejected the Son had filled up the measure of their iniquity; and might think that "Ichabod" was written on their destiny in characters not to be effaced.

But these things are not so. There is a concurrent testimony resulting from the prophetic writings that Israel shall be restored to favour,* shall be gathered from their dispersion,† shall be collected into their own land, shall again be employed as the instrument of God's mercy,‡ shall again be the means of renewing the face of the earth, and of influencing the destiny of man; and as I must be conscious, that the gracious purpose of God towards man is not yet accomplished, as darkness still covers the earth and gross darkness the people, I must

* Isa. i. 25, 26; iv. 2, 3, 4; xiv. 1, 2, 3; lxiv. 4, 5, 6; lx. 1, 2, 3.

† Isa. xi. 11, 12; Jer. xvi. 14, &c.; xxxiii. xxx. xxxi.

‡ Isa. xlii. xlix. lvi. lx. lxii.

believe—for the evidence seems too clear to be resisted—that the purpose of God is to resume its former channel, when it resumes its onward progress and hastens the completion of its work; that Israel is to be employed even as Israel has been employed; that the Lord will arise, and have mercy upon Zion, “when the time to favour her, yea, the set time is come” (Ps. cii. 13); that the Lord shall arise upon Israel, and his glory shall be seen upon them; and the Gentiles shall come to their light, and kings to the brightness of their rising. (Isaiah lx. 2, 3.)

In justification of these assumptions, and to avoid the wearisomeness of verbal criticism and multiplied references in making good the interpretation I contend for; let me ask you to bear in mind the present state of Christendom, and to consider the little progress which the Gospel has made in the world since the day when Jews ceased to be its preachers. Let me next ask you to consider, whether there does not appear to be a cause for introducing some fresh instrumentality; a necessity for some new agency towards the accomplishment of that which we believe to be the will and the purpose of Jehovah. And, finally, let me ask you to consider, whether we are not warranted by past experience in expecting that they may be the most successful preachers of the Gospel, whom we know to have been the chosen instruments for making known the will of God in former ages.

We may be told, no doubt, that that preaching which converted the world, which laid the foundations of the Church of Christ in defiance of all the powers of the world, was enforced by the miraculous gifts which accompanied it, and which added to it a weight and authority that nothing could gainsay or resist. But it seems natural that we should ask in reply, why those gifts

were bestowed when the preachers were Jews, and why they were withheld when the work devolved on Gentiles. It may have been, that as the gift was only given when the necessity existed, it was bestowed on the Jew who first preached the Gospel, and was withheld from the Gentile who entered into his labours. But still it may be worth considering why that power was limited to a Jewish ministry; and if it does not seem improbable that God might have honoured the seed of Abraham, by intrusting to them exclusively the credentials of Divine appointment which consist in miraculous powers, it becomes a question, whether some similar token of approbation might not be expected in the event of a similar employment of the people hereafter. But whether that early ministry owed its success to miraculous power, and the demonstration of the Spirit, or not; there can be no doubt as to the results which followed. The conquests of the first generation of Evangelists almost fixed the limits of the empire of Christendom. "Their sound went into all the earth, and their words unto the ends of the world." (Rom. x. 18.) The journeys of Paul, of Peter, and of the other apostles, seem to have traced the line which exists at present as the boundary of Christ's kingdom upon earth. Of that which was enlightened then, some parts are darkness now; of that which was left in darkness then, how small the portion that has been enlightened since! If something has been gained by succeeding ages, much has been likewise lost. If a new world has received, partially and imperfectly received, the light of Gospel truth; Asia and Africa have been wrested from the dominion of Christ, and been subjugated to the Mahometan delusion. Were the apostles now to return to earth—were they to review the provinces which they had won from Heathenism, and the limits to which they had carried the standard of the cross—they might complain with reason of losses sus-

tained through the negligence of their successors, and might mourn over an empire diminished rather than enlarged by the occupancy of the Gentile Church.

It is now nearly eighteen hundred years since the work of evangelizing the world has been transferred to us, Gentile Christians; and what, I may ask—though I tremble while I ask it,—what have been the results produced? Has a Gentile ministry brought into full and complete cultivation the wilderness which the apostles occupied? Have we so used these ages of quiet undisturbed possession, that a reclaimed world is gladdened by our labours, and that the desert rejoices and blossoms like a rose?

Alas, my brethren! look to the dark corners of our own favoured country; look to the multitudes among ourselves sunk in a worse than Heathen ignorance; look at the overflowings of ungodliness on every side, and be humbled, humbled by the spectacle which meets the eye in a Christian, in a Protestant country. And if this be the case with us, what may we expect to find in other regions, where the Bible is a sealed book, and where those lips which ought to keep knowledge, are used to propagate delusion?

And if this be the case with our own vineyard, with countries nominally Christian; what have we done for those that are without? Has the boundary line of Christ's kingdom been advanced, as knowledge and power increased; and have all the ends of the world heard the salvation of our God? Alas! we do but multiply evidences of our unfaithfulness as we proceed. The world has been visited; the world has been explored; the world has been ransacked; but not by men, "who counted not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they have

received of the Lord Jesus, to testify the Gospel of the grace of God." (Acts xx. 24.) Not by men, who could say to those whom they visited, "We seek not yours, but you;" but by men, who brought disgrace on the Gospel they professed by their vices, and who hardened the Heathen in their infidelity by the violence and cupidity they exhibited in their dealings with them.

And what have been the consequences which we are compelled to note? An awful reaction on the side of evil. The actual loss of nations, which had once been taught to bow before the name of Christ; and the triumph of Satan manifested in the retreat of the armies of the Lord. That there have been efforts made, recently made, to recover the lost ground, I do not deny; but how vain and insignificant do they seem to have been in general! Nor is it likely that they should be otherwise. A divided force can never be an effective force. From the moment that Christians became divided, the forward advance of the Gospel was retarded, their preaching lost its power; and if we are to judge of what is future from what is past, there must be more of union among ourselves before any great or general diffusion of the Gospel can be hoped for in the Heathen world.

But union among Christians is a blessing rather desired than expected. "Hope long deferred, maketh the heart sick;" and we long to see the missionary office undertaken by those, who shall come to the Gospel work, free from the prejudices which exist among ourselves, and actuated by a higher and a purer spirit. We long for the time when that work, on which the conversion of the world depends, shall be undertaken by men of the same mind and spirit as Paul, and Barnabas, and Silas; by men raised above the influence of the world, through a faith which has never been weakened or perverted by its illusions; and who shall rejoice to prove their right to be regarded as the people of God, by the zeal which they

manifest in his service. That we have had such, that we have such at present engaged in the work, may be thankfully acknowledged; but while we consider how plenteous the harvest is, and how few the labourers, we must long for the time when the Lord shall give the word, and great shall be the company of preachers, and when he that soweth and he that reapeth shall rejoice together.

It is a question to be solved, whether such a time as this exists in the purpose of God; and it is the object of our present inquiry to endeavour to ascertain its existence. In order to do this, let me remind you, that in predicting the desolation of the holy city and the dispersion of the people, our blessed Lord adds, "And Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles shall be fulfilled." Here, then, two facts seem mentioned, and mentioned on the same authority. The treading down of Jerusalem by the Gentiles, and the fulfilment of the times of the Gentiles. If we admit one part of the prediction, we cannot exclude the other. If we see that one has been accomplished, we cannot doubt that the other will be. Did our blessed Lord then say, that Jerusalem was to be trodden down of the Gentiles? Improbable, inconceivable, as it might have seemed to those who heard him, we know that it has been done, and the testimony of the world bears witness to the full completion of his words. But are there times of the Gentiles, which are to be fulfilled? Is it said that those times, during which Jerusalem is to be trodden down, are to have a close? Is this a constituent part of the same prediction? Then we must believe (for it rests on the same authority) this second fact, that as there has been a commencement of Jewish affliction, so there must also be a term to an affliction which is only for a season; and as there has been a commencement of Gentile pre-eminence, so there must also be an end to it. The times of the Gentiles I conceive, then, are to be understood as signi-

fyng the period during which Jerusalem is trodden down, and the Gentiles are intrusted with the charge of the Gospel. During this interval, the goodness of God is glorified by admitting the Gentiles to the same privileges which were possessed by his ancient people; and we may also feel that had there not been such an interval, had there not been a period, during which the Gentile Church enjoyed all the privileges of the Jewish, and, indeed, more than had been ever possessed by the Old Testament Church—for kings and prophets desired to see the things which we see, and did not see them—had not this opportunity been given to the Gentiles, we might feel that that order which pervades the Divine economy had not been preserved; and we might have thought that there was something wanting in this part of the dispensation of the Gospel. If the Gentiles had not been trusted with exclusive privileges like the Jews, they could not have been proved guilty as the Jews. There might then, in their case, have been boasting. They might have accused Israel of obstinate unbelief, and might have defended their own impenitence by the circumstances they were placed in. As the Jews of our Lord's day said, "If we had been in the days of the fathers, we would not have been partakers with them in the blood of the prophets" (Matt. xxiii. 30); so the Gentiles might have said, If we had been ever considered as the people of God, we would not have been indifferent to our privileges as the Jews were; we would not have turned away from the true and living God to follow idols; the sense of our covenant relation would have ensured our fidelity; and if we fell, as we know we did fall, we only fell because we were unnoticed, unregarded, and uncared for.

The sad experience of eighteen centuries, during which the Gospel has been ours, and ours exclusively, must now silence that plea, if ever it should be uttered, and subdue the boasting of the Gentile Church. Henceforth, if we

should endeavour to justify ourselves before God on grounds like these, the same retort which confounded the Pharisees of our Lord's time, may be used to us. We may be told to fill up the measure of our fathers; and we may be overwhelmed by the recollection of opportunities possessed and not improved; of mercies shown, and still rejected; while the Gospel was our exclusive property, and Israel was disinherited. But in the meantime, while the period of our trial is being accomplished, "Blindness hath happened in part unto Israel;" and we, the unworthy successors to the privileges which they possessed, have the dispensation of the Gospel committed to us, and are required to preach the Gospel. But the goodness of God must not be mistaken; nor must the long-suffering of God be counted as slackness. Though a thousand years with him are but as one day, and one day as a thousand years; our times are in his hands, and his purpose will be accomplished, and accomplished in due time.

And if you ask me, when this change of dispensation may be expected; when it is that the inheritance is to revert to the original heirs, and what are the signs of his coming to whom the kingdom is to be? I can only say, Listen not to the rumours of the world! "If they say, Behold, he is in the desert, go not forth. Behold, he is in the secret chambers, believe it not." (Matt. xxiv. 26.) But instead of yielding to the conjectures of men, which can have no authority; mark the signs of the times, which cannot deceive you, and learn a parable of the fig-tree. "When his branch is yet tender, and putteth forth leaves, ye know that summer is now nigh at hand; so likewise, when ye shall see all these things come to pass, know that it is nigh even at the doors." (Matt. xxiv. 32.)

The men who heard this parable from our Lord, were awakened, were convinced. They were made wise by what they heard. They watched the signs of the times,

and were warned as to the events which were coming by that which they beheld. It is to be hoped that we may not be less observant, nor profit less by what we see; for assuredly we must have eyes which cannot see, if we see nothing in the state of things around us to awaken anxiety as to the result on the one hand, and expectations on another. The state of Christendom, and the state of Israel; the position of the Church, and the condition of the world; the swelling and heaving of the elements of which society is composed, all these things have a tendency to awaken thought. The purposes of God seem hastening to development. The seal of future events seems likely to be broken.

Nor let us overlook in this case the advantage that may be derived from watching two concurrent lines of evidence, and let us see how the light which shines on one may relieve the darkness which rests upon the other. Two parts in the economy of Providence we conceive are in the process of completion, and are converging to the same point. The conviction of the Gentile Church, the reception of the Jewish Church, are both included in the scheme, and both are to be accomplished at the same time, perhaps by the same means. I do not say the rejection of the Gentile Church, but the conviction; for though I believe that the humiliation of the Gentile Church may be the purpose of God; that we are to be made to feel the guilt of our long-continued apathy, and indifference, and unbelief; I still cherish the hope, that chastisement, not rejection, is the object; that a general reconciliation is to follow; and that the two sections of God's family are to be humbled alike that they may alike find mercy. It is not once alone that he has "concluded all in unbelief, that he may have mercy upon all."

But while the purpose is advancing to maturity in

both cases ; while the Gentile Church is being awakened to a sense of its responsibilities, and the eyes of Israel are being opened to the light which they have rejected ; while the Gospel is pervading Christendom more completely, and the dead Israel begins to be quickened into life ; the advance may be manifested more clearly in one case than in the other. Every tree in the forest feels the influence of spring, but there are some whose buds are opened easier and give notice of the season sooner. It seems natural, therefore, that we should look not to the Gentile Church alone, nor to the Jewish people only, but that we should look to each, and mark in each the signs of the times we are anticipating. " The vision is yet for an appointed time ; though it tarry long, wait for it ; because it will surely come, it will not tarry." (Habak. ii. 3.)

It is thus that the man who waits for day-break, sits sometimes looking at the clock which tells the hour when sun-rise may be expected, and sometimes at the east where the dawn will first be visible. The clock moves, and the hour seems approaching, but in consequence of clouds all may be darkness in the sky. At other times, a tinge of light may be perceived on the horizon before the clock has announced the time of twilight. Each sign may be depended on, and each will finally agree ; but there are moments when the one might seem to contradict the other, and the daybreak might not justify the promise of the clock.

In the same way, my brethren, we may look to signs discernible in the Jewish people, and to signs discernible in the state of the Gentile Church. The burst of the leaf may be more visible in the one than it is in the other ; and the appearance of one may encourage a hope which is not authorized by the other. But if we can but see in one, tokens of a maturity of purpose, we may allow

faith to be our warrant for its fulfilment in the other. The trees may vary, but the season cannot, and the difference in time is trifling in itself, though it may seem long to the impatience of those who are watching for the fulness of the leaf.

Let this then be the conclusion to which we come and on which we rest: "The gifts and calling of God are without repentance." And just as God claims immutability as the crowning attribute of all that can be known concerning Him; saying, "I am the Lord, I change not;" so are we justified in supposing that those whom he has once called to be the instruments of his mercy, shall be still his agents in accomplishing the work. Their delinquency may unfit them for a time for his service, and may cause an apparent faltering in his plan. "He may visit their transgression with the rod, and their iniquity with stripes, but his covenant will he not break, nor alter the thing that is gone out of his lips." (Ps. lxxxix. 32, 34.) And if the judgment which the Jewish people imprecated on themselves and brought upon themselves has occasioned their rejection, we dare not say, there is no analogy from which we can venture to infer, that the original covenant which was formed with them is cancelled, or that their calling is superseded.

We are compelled, on the contrary, to remark, that the work for which they were destined remains undone. The movement of the Gospel has been suspended, wonderfully, mysteriously suspended, since they ceased to be employed as the preachers of the Word. An unaccountable languor has pervaded the operations of those who succeeded them, and the earnest expectation of the creature waiteth for the manifestation of the sons of God as the signal of its own deliverance.

While we consider these things, and mark the signs of

the times ; still more, while we look to the record of Scripture, and see the notices that are given on the subject there ; while, for instance, we hear the apostle saying, " If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness ? If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ? " (Rom. xi. 12, 15.) While we see this plain unquestionable notice of mercies yet in store for Israel ; while we consider their wonderful preservation in the midst of their dispersion ; while we see the fitness of the national character for this which we anticipate as the national employment ; and trace the means for a general diffusion of the Gospel in the actual dispersion of the people ; and noting these things, and remembering these things, we also bear in mind that the gifts and calling of God are without repentance ; I know not how we can refuse the conclusion to which we seem directed, or hesitate at admitting this as the interpretation of the text, that in Israel shall the work of redemption be completed, as it was in Israel that that work was begun.

Nor need I add, my brethren, that this is the ground on which I seek and implore your co-operation. In pressing the claims which this Society possesses, I must ask you to consider it as a special instrument in God's hand for accomplishing his purpose. Convinced that the Jews are to be received into favour with God, are to be again employed in his service, are to be the means for giving to the Gospel a development that it never had before ; I look round for the agency by which their conversion may be effected, and they may be introduced to the blessed privilege reserved for them, and I see none but that which is included in this Society.

Whether, indeed, you are to be the honoured instru-

ments of forwarding this work, whether God will condescend to make use of your subserviency or not, is known to him alone, and it matters comparatively little to us. It is sufficient for the servant who waits for his master's coming, that he be found watching when his master comes. His services may be called for, or they may be superfluous, but his object is to testify allegiance, to prove affection, and that is done by the mere exhibition of his readiness.

The glory of God, not the honour of man, is in the same way the end and object of the Christian's labours; and while that glory is promoted by the doing of his will, faith is exercised and love is satisfied, let the result be what it may.

In the meantime, however, there are abundant reasons for hoping that your work is owned of God, and that, as the instruments of future mercy in his hand, you are employed in the fulfilment of that gracious purpose which, though suspended, is not lost; which, though retarded in its execution, is certain in its accomplishment.

I will not speak in this place of the patronage bestowed on your Society, or dwell on circumstances familiar to all your minds, for I merely look on these as signs of the times, signs which awaken attention, though they cannot be interpreted with confidence; beams which bespeak a coming day without absolutely proclaiming its character; and which it is merely necessary to note as proving the degree in which the minds of men are drawn towards the object of our cares.

I will not speak, for the same reason, of the apparent opening to our missions, of the movement discernible, of the actual conversions recorded, of the many conversions expected, for these more properly belong to the Report

of your proceedings, and may be stated and dwelt upon there. It appeared to be my duty, standing as I do among you here, to carry your minds to deeper objects, to less obvious, but more essential considerations; to the foundations of hope rather than to the prospects. If, then, I have succeeded in showing what the purpose of God has been towards Israel, the work to which they have been called, the work in which they have been employed through the ages that are past; I can now infer the probability, nay, the more than probability, that the conclusion of the work shall be given to those by whom it was originally commenced; for though man may change and vary in his purpose, God cannot; and, amidst the endless fluctuations and uncertainty of human plans, "the gifts and calling of God are without repentance."

THE JEW AN IMPORTANT MEMBER OF
THE BODY OF CHRIST:

THE SUBSTANCE

OF

A S E R M O N,

PREACHED IN THE

PARISH CHURCH OF ST. JOHN'S, TIMBERHILL,

IN THE CITY OF NORWICH,

2d October, 1842,

ON BEHALF OF

The London Society

FOR PROMOTING CHRISTIANITY AMONG THE JEWS;

AND PUBLISHED

AT THE REQUEST OF SOME THEN PRESENT.

BY THE

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MDCCCXLIII.

No. 13

TO
THE FRIENDS OF ISRAEL IN THE CITY OF NORWICH,
AND ESPECIALLY TO
THE COMMITTEE OF
THE NORWICH AUXILIARY SOCIETY
For promoting Christianity among the Jews,

THE FOLLOWING SERMON

Is respectfully Inscribed,

BY THEIR FELLOW-LABOURER,

WILLIAM W. PYM.

William Rectory,
Jan. 1843.

S E R M O N.

1 CORINTHIANS xii. 12—14.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body ; so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.

For the body is not one member, but many.

THIS passage of Holy Writ contains a very important and deeply interesting doctrine. It sets forth the state of the true Church of God, as distinguished from the visible, which is elsewhere described by other figures. There is a beautiful fitness in this, as in every other image of Scripture, which should not surprise us, inasmuch as the Spirit of God, who is the Spirit of wisdom, made the selection. There is also a no less beautiful setting forth of divine truth herein: the doctrine which it teaches being that of the mystical body of Christ. Upon this doctrine I propose to raise three questions.

I. *Of what does this body consist?*

II. *Has the Jew been, and is he still, an important member of it?*

III. *What, under his existing circumstances, are our duties towards him?*

And may the Spirit of the living God manifest his presence amongst us, who are assembled in this place! May we glorify the Holy Ghost as God equal with the Father and the Son! May He enlighten our understandings, subdue the opposition of our will to holy things, and incline our hearts to submit to the mind and will of God! Thus, may we find it good to be here, because the Lord is in this place; because this is none other than the house of God, and this the gate of heaven!

I. Our first enquiry becomes :—*Of what does this body consist?*

It consists of many members, as St. Paul here teaches, and, when we consider the real character of the true Church of Christ, the correctness of his description is made apparent. But there is one grand distinguishing feature, which marks them all, namely, that they are *living* members of one living head; and herein is found the fitness of the figure which is employed. For what constitutes a living man? It is that the one spirit, which animates the head, animates the lowest member of the body. So is it with the body of Christ: the Spirit of that Lord, who now sits in heavenly places, dwells in the meanest of his earthly members. Other figures in Holy Writ set forth the outward and visible Church, of which the Vine and its branches is one. In the vine are found fruit-bearing and fruitless branches, both which have in

common the leaf of profession, whilst those alone, which bear fruit, are alive unto God.

What now are *the bonds of union*? They are twofold: outward and visible: inward and spiritual. I need not say, that merely outward bonds are ineffectual. Without inward grace attending them, they are a mere form, a shell or carcase, and no life in them; but, when accompanied by the inward power, there is light, and life, and they accomplish the purposes for which they were appointed. We ask, what are these outward bonds? They are ordinances. We are apt to entertain too low ideas of ordinances, and hence we sustain much loss in our souls. I here speak of each class of *holy* and *sacramental*, which did not originate with man, but with God.* When thus we view them, a material change takes place in their character, and those, which before appeared of earthly origin, are found to be heavenly, and are surrounded by a halo of glory, because God is in them. Let us consider them more closely for a little while, and we shall find, I think, the truth of these remarks.

The *holy* ordinances, of which we speak, are *public prayer* and *preaching*. Public prayer is of God's appointment. His ancient Church united in sacrificing, thanksgiving, and prayer. In the Christian Church, or succeeding dispensation of the grace of God, the apostle Paul instructs us, not to forsake the assembling of ourselves together as the manner of some is; and he spake as he was moved by the Spirit. We learn also, that it has pleased the Lord to have houses devoted to his service, in which he has set his Name, the object of which is, that those who frequent his house may unite in worshipping Him.

Look now at the divine ordinance of *preaching*. In

* I mean not to say, that this *classification* of them is of divine origin; neither do I undertake to shew the fitness of the term "Sacrament." We employ it, because it is in common use, and has been applied to one class of ordinances in order to distinguish it from another.

itself most unlikely to accomplish its object. You see nothing but a weak instrument, one like yourself: who has the treasure in an earthen vessel, that the power may be acknowledged to be of God.* But the giving utterance to the word, *because it is the Word of God*, is made "mighty, through God, to the pulling down of strong holds," and in waging successful war "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."† Yea, by this ordinance of preaching, man is brought, as it were, out of the very embraces of Satan, into the liberty of the sons of God. But who is sufficient for these things, and how are they to be accounted for? Only by believing that the ordinance is divine, and that the soul which comes to it, in the spirit of this faith, shall find it mighty and effectual, and shall not be sent empty away.

We turn now to consider a higher class, I mean, what are commonly called, *Sacraments*. In the Church of Christ, under the present dispensation, you will find a striking agreement with that which went before. Thus in each we discover an ordinance of union, and one of communion.

Circumcision, or *the ordinance of union*, was the appointed sign and seal of the covenant of grace under that dispensation; and thus, whilst Jehovah perpetuated the rite which He had given to Abraham, He manifested the rule according to which He has always acted in his dealings with man. The rule to which I refer is this, that, *whenever He has taken a believer into covenant, He has always taken his seed with him*. But it may be asked, How do we ascertain this to be true? Look at his covenant transactions, from the days of Adam to the present hour, and you will find what I assert to be uniformly the case. See it in the first Adam. He was

* 2 Cor. xii. 7.

† Ephesians vi. 12.

no private person : he had not that privilege ; for when he fell, his fall was “as when a standard-bearer fainteth,”* and he drew down with him every after generation of men. He had not the privilege of falling alone. Thus the curse came on all the seed, even on infants, “that had not sinned after the similitude of Adam’s transgression ;”† and, whenever the tolling bell speaks of a soul’s departure from the body, you hear a testimony to this truth, that when Adam sinned all his seed fell with him, *having been taken into the same covenant*, for “the wages of sin is death.” You will find the same principle hold good, whether you look at Noah, Abraham, Isaac, Jacob, or David. On every occasion, when God communicated with them in a way of covenant, He uniformly included their seed. A further proof of this is found in his dealings with the Church in the wilderness. When Moses recapitulated the blessings bestowed upon the people, Deut. xxix. 10—15, having shewn them that these blessings belonged to their little ones, their wives, and their stranger that was in the camp, ver. 11, he adds, ver. 14, “Neither with you only do I make this covenant and this oath ; but with him that standeth here with us this day before the Lord our God, and also *with him that is not here with us this day* :” in other words, with the children that were yet unborn. Observe now the casting off of that people, and you shall find a confirmation of the principle. How did God deal with Israel and with Judah at that time ? Did he cast off that one generation only when he visited the national sin ? No ; he rejected their seed with them ; and, as in the one case they were to enjoy the benefit of his covenant with their fathers, and were beloved for the father’s sake, so in the other, the punishment which was inflicted for the parent’s sin fell upon their children.

Look now to a higher illustration ; and behold the

* Isa. x. 18.

† Rom. v. 14.

second Adam, the Lord from heaven. It was the glory of his covenant that He should have a seed, and that that seed should bear his image. When God the Father covenanted with the Son, to which reference is made, amongst other parts of Scripture, in Tit. i. 2, his people were the objects of those divine transactions. Hence we read in Proverbs viii., "rejoicing in the habitable part of his earth, and my delights were with the sons of men." How so? He saw by anticipation his seed: that innumerable multitude given unto Him, when God the Father took Christ, as his prime elect, into the terms of the everlasting covenant. And all the promises made for them, were *first* made to himself, and "in Him are yea, and in Him amen, to the glory of God by us." 2 Cor. i. 20.*

Hence the Church of England rightly gives baptism, as the ordinance of union, to infants, for God himself appointed that ordinance to be ministered in the Jewish Church to the child on the eighth day; and, until He retract what himself enjoined, it is the duty of the Church to obey. Hence, if my child be found in covenant with God, *by virtue of my standing*, how can I refuse to give to it the sign and seal of that covenant, which is the lesser privilege of the two, without fall-

* As the Holy Ghost employs the specific words of Holy Scripture to convey specific ideas, I have been led to conclude that there is more intended by the "*Amen in Christ*," than is designed by the preceding expression of "*Yea in Christ*." The difference between the two, I conceive, to be the following. St. Paul is shewing the certainty of the divine promises, that they "are not yea and nay, but yea," and *in Christ*, to whom they are primarily made. But he adds, that they are "Amen in Him." What does this mean? It appears to refer to his covenant transactions. The Father made, or offered, promises to the Son for his elect body. It was in the power of the Son to accept or reject the offers, because He was an infinitely free agent in those transactions. But He accepted them of his Father, thus virtually saying "Amen" to them, or, so let them be; and thus they become doubly sure to all the seed.

ing into the sin of changing the ordinances? Isaiah xxiv. 5.*

I speak not here concerning the communication of regenerating grace in that ordinance, for I believe it to be one of "the secret things" which "belong to God," and therefore becomes one of those questions which rather gender strife than tend to edification. Hence men may contend about it to the end of time without ever arriving at a satisfactory conclusion.

Let us now turn to that other sacramental ordinance, I mean, the Supper of the Lord. Union is the step to communion, for, a man must be brought into union with God, before he can enjoy communion. Thus, according to the order of Scripture, God gives *the person* of his Son before He gives the benefits arising from Him. Again, God gives *the person* of the Holy Ghost, before He gives the graces of the Holy Ghost. Hence, there must be a union with each person, before there can be any communion in the grace derived from the one, or the other.

With regard to communion in the celebration of the Lord's Supper, its object is to promote our advance in grace on the way to glory. In the ancient Church there was the Paschal Lamb as the ordinance of communion, shewing how believers then fed by faith on the flesh of the Lamb of God. The invitation belongs

* The question which is proposed by Antipædobaptists is, *When did Christ COMMAND infants to be baptized?* The more correct question, under the circumstances of the case, would be, *When did Christ FORBID infants to be baptized?* For having himself commanded the ordinance of union to be given to infants under one Church dispensation, had He designed to deprive infants of such a privilege under the succeeding, *He would have said so*; more particularly as it would have been an exception to his uniform mode of procedure, which is as He advances to grant more grace. Common sense, therefore, concludes that, as the privilege was not forbidden, that privilege is still continued, and cannot be denied to infants without sin.

to each, "Eat, O friends, drink, yea, drink abundantly, O beloved." Such is the character of this ordinance under both dispensations, answerable to the way in which friendship is maintained between man and man. How is it that we hold communion with each other? We meet, as friends, to eat and drink together.

But the *outward* bonds concern the senses only; if we proceed no further these are poor bonds; when, however, the inward power of the Spirit is sought and found in them, they are made effectual unto salvation. Observe the wisdom and the grace of God in this. We are composed of two distinct parts, material and spiritual; and God has fitted his ordinances to each. He has given us hands to handle, and eyes to follow the objects of sight, and into this poor body He has breathed the breath of lives, by which man becomes a living soul, and, by the renewed spirit of the mind, is enabled to hold communion with God, who is a Spirit, through the medium of these same ordinances.

This body of Christ so united is commonly called Christ mystical, sometimes the Bride, the Lamb's wife, and will be completed at the coming of the Lord. Rev. xix. 7—9. All who live in the flesh after that period (Isa. lxx. 20—23) will have nought to do with the bride, but will be those over whom the saints will reign (Dan. vii. 27) in the millennial state of glory, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."* Do we ask, whence shall this body have been gathered out? From the three preceding dispensations: the patriarchal will have furnished its portion, the Mosaic and Christian will have supplied their's; and these will compose the lively stones, wherewith "the man, whose name is the Branch,"† will then build the temple of the Lord.

* Isa. xi. 9.

† Zech. vi. 12.

II. Our second enquiry becomes, *whether the Jew has been, and still is, an important member of this body?*

It is easy, I think, to establish the fact with reference to bygone ages; and it may be proved to have been the case, by considering *the pre-eminence which God has given him in his church dealings.*

1. *He composed the first visible Church after the flood, collected by divine command.*

This had been shadowed out in Noah's prophecy, Gen. ix. 25—27. In the compass of these few lines we find the sum of what was afterwards revealed to the prophets, and unfolded in the history of the Church. Noah's prophecy was, as it were, the bud of all other prophecies, which have been, in this respect, but the opening of its several leaves. What does this reveal concerning the descendants of Abraham according to the flesh? "Blessed be the Lord God of Shem, and Canaan shall be his servant;" and, the peculiar character of that blessing is intimated, in the form of the expression which is adopted. The blessing was to arise from his connexion with Jehovah, and was to be a church blessing. Accordingly we find, that, when the fulness of the time was come, God called Abraham from a land of idolaters, (Josh. xxiv. 15,) being himself an idolater, and having nothing in himself more than others to recommend him in the sight of the Lord. "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" When we meditate upon them, we are constrained to lay our hand upon our mouth, and confess that He doeth what He willeth with the armies of heaven, and among the inhabitants of the earth.

Here we find Israel's pre-eminence; and about 400 years after the call of Abraham to be the father of all them that believe, that nation formed the first esta-

blished Church of God in the earth, and occupied that position for about 1500 years.

2. The Gospel was first preached to the Jew in Abraham.

To this a reference is clearly made in Gal. iii. 8. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they, which be of faith, are blessed with faithful Abraham." To him first the Gospel was thus preached, and it was the same glad tidings of salvation, of justification by faith in the promised seed, which was afterwards more fully declared.

3. The Gospel was first ministered to him in the Mosaic dispensation.

If we suppose, that God's Church amongst the Jews in the wilderness, and afterwards in Canaan, was any thing but an administration of the Gospel, we do greatly err. The Gospel was proclaimed in the very first words of the law, "I am the Lord thy God."* Is the Lord any man's God out of Christ? No; for out of Christ He "is a consuming fire." Thus the Gospel is heard in the first words of the law which God gave to Israel, and no man can say that the Lord is *his* God but in and by Jesus Christ.† We could bring forward other proofs, such as the appointed mediator, the sacrifices, &c., but let this suffice.

4. In that dispensation the Jew first and alone partook of Christ's salvation in type.

Too many Christians neglect types, supposing that we have little to do with them. What! is there no sin in neglecting what God has placed in our hands? If he have given us a book of instruction containing so many pages, and we are satisfied that the superscription is

* Ex. xx. 2.

† Heb. iv. 2.

divine, are we right in closing any of those pages, and in saying, we do not need them? Little do we know ourselves, if we think we do not need *all* that God has revealed. The types are special sources of spiritual instruction; and we shall have to account for the use we make, or for our abuse or neglect of them. I will establish this doctrine by appealing to what the Lord has spoken concerning them. In recounting his mercies to Israel, and their spiritual opportunities, he uses the words which follow: "I have also spoken by the prophets, and I have multiplied visions, *and used similitudes* by the ministry of the prophets."* Why did He say this? To remind them of their responsibility for their neglect, and consequent ignorance of the instruction He had offered them by using similitudes. If God so teach his Church, then the typical part of Israel's history is highly valuable, because it contains the most important doctrines of our salvation. Let us consider a few of them.

Look first at *the ordinance of the Paschal Lamb*, and you shall find therein a lively setting forth of Christ crucified.

When was this rite instituted? When the avenging angel was about to pass through the land of Egypt, to smite the first born, "from the first born of Pharaoh that sat upon his throne to the first born of the maid-servant that was behind the mill, and all the first born of beasts."† "It is a night to be much observed to the Lord;" for, while He thus visited Egypt with judgments, He remembered his own people in mercy. But what was the mark of mercy: what the shield under which they felt themselves safe? It was the blood of the Lamb sprinkled on their door-posts. And what the signification of this sign, and the lesson God would hereby teach his people Israel? He would lead their thoughts to a better Lamb than the one which then was slain, even

* Hos. xii. 10.

† Exod. xi. 5.

“the Lamb of God which taketh away the sin of the world;” and to a better blood, even the blood of sprinkling, which cleanseth the heart from an evil conscience ; yea, “cleanseth from all sin.”

I ask, was not a fundamental truth of the Gospel to be found here : was not the grand principle of vicarious suffering herein set forth, even of Christ bearing the sin of his people, though He knew no sin ? Here also was to be seen, in this deeply interesting picture, the sinner standing in the righteousness of Christ, claiming to be raised from his low condition to the heritage of the children of God, to sit down with angels and archangels in the company of the blessed. Our enquiry now becomes, Who *first* received these glorious truths : before whose eyes were they *first* set forth ; and in whose ears were they *first* sounded ? *To Israel they were first announced, and before his eyes primarily exhibited.* Here then was a privilege, which Israel possessed single and alone, while God overlooked nations greater and mightier than he. The Lord conferred this mercy on a little one, and passed by thousands !

If the Paschal ordinance thus clearly set forth divine truth, I find, in *the deliverance from Egypt by the Lord's outstretched arm*, another lesson.

Egypt has been justly considered a type of the world ; and Israel in the wilderness, having been brought out of Egypt, a figure of the Church in her present militant condition ; and the land, which God had promised to Abraham and his seed, a type of the rest which remaineth for the people of God. Let us now observe *how* the Lord brought his people out of Egypt, from that house of iron bondage, and at the same time remember that this nation was in the midst of another nation, through which by their own strength they could not pass. How were their bonds burst asunder, and the captives set free ? The Lord made bare his holy arm, “riding upon the heaven in his help,” He carried him through the wil-

derness by his power, and placed him in the promised land.

In what light does the Lord regard us, when He finds us "tied and bound with the chain of our sins?" He regards us, as He did Israel in Egypt, fast bound in the manacles of this world: "bound hand and foot with *its* grave-cloths." Can a human arm deliver us? Can man's might set us free? No. The Arm of Jehovah (one of the glorious titles of Christ, Isa. liii. 1.) must be stretched out to work this deliverance; and when the Lord says, "Loose him and let him go," the triple cord of the world, the flesh, and the devil is broken, as the seven green withs of the Nazarite; (Judges xvi. 7.) and man, till then a slave, is made "free indeed." To whom, again, was this truth *first* taught? *To Israel after the flesh*; and every spiritual Israelite, who, being taught of the Spirit, looked back on those gracious dealings of the Lord, might read therein a lesson applicable to himself, and applicable to every member of Christ mystical in after ages.

Turn we now to the *serpent in the wilderness*, and we find a remarkable instance of God teaching great doctrinal truths by another figurative transaction. The people had sinned against the Lord, and provoked Him to execute judgment upon them. The wilderness, through which they were passing, was full of noxious beasts, (Deut. viii. 15.) but the Lord had hitherto restrained them, and kept them back from hurting the congregation. Now He withdrew that restraint, and employed "the fiery serpent" to afflict them. When, under these circumstances, they cried unto Him in their trouble, He provided a way of deliverance out of their distress. At the same time He tried their faith, by commanding Moses to make a serpent of brass, like those from whose bite the people were dying, and to lift it up in the midst of the congregation, that whosoever looked upon it might live. Yet, what was more unlikely, than that life should be convey-

ed by such means? What gave it its efficacy? It was the Lord's appointment: his power was connected with it; and the faith of those, who looked upon it, found therein such virtue, that the man who was falling into dissolution, if he fixed his sinking eyes upon it, sprang from the arms of death "like a giant refreshed with wine." The Lord himself informs us, what was the great truth which He designed to teach, when He says, John iii. 14, 15, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have eternal life." But why was *a serpent* selected, in preference to any other creature, to set forth the doctrine of Christ dying for a sinful world? Look to the record of the divine judgment upon Satan in paradise, and there you will find the reason. "And the Lord God said unto the serpent, because thou hast done this, thou art cursed *above all cattle, and above every beast of the field.*"* "Every beast of the field" and "all cattle" were cursed for the sin of man, but the serpent received a double curse, and therefore was selected to be the type of Him, who "was lifted up to draw all unto Him;" of Him upon whom God laid the iniquity of us all; who "hath redeemed us from the curse of the law, *being made a curse for us.*"† Oh! the wisdom of God in all this, and the condescension of the Holy Spirit to become man's teacher by these means! But to whom was this lesson read? To the Gentiles? No, *to the Jews*; and, it was read to them 1500 years, before it was read to Gentiles. Here again we find their privilege. Other instances of a like kind occur in the history of this people, such as the *striking the rock in Horeb*,‡ and the command *to speak*

* Gen. iii. 14.

† Gal. iii. 13.

‡ The particulars of *this transaction* were brought before the congregation; but these having appeared in print in the Annual Sermon, p. 13,

to it 39 years after in Kadesh : the manna in the desert, as their daily bread, and the division of the land of their inheritance by Joshua: in all which cases divine truth, which accompanies salvation, was conveyed. I pass from these, however, to bring forward one, which claims a just pre-eminence, I mean that of

A manifested God dealing with them. Of all the marks of divine favour, which were bestowed upon that people, from the time when the Lord heard their groaning and had respect unto them, until He brought them into their purchased possession, which naturally ranks the highest? Neither the death of the first born, nor the three days' darkness, nor the dividing the Red Sea in two parts, on their behalf. Neither one, nor all of the mighty works, which were wrought for their deliverance, are to be compared with the honour put upon them, by *the manifested presence of Jehovah in the fiery-cloudy pillar*. For this cause a brighter glory marked their path, than for any other which can be named. Consider the conduct of the man Moses, after the Lord had threatened that *He* would not go up with the people, in consequence of their sin in the matter of the golden calf; but in his stead would send a created angel to take them into their inheritance, and you find this opinion confirmed. What an honour, should we deem it, if an angel of light were to be our visible guide in our journeyings through this world! But was Moses satisfied with this? No. Jehovah had been *personally* the leader of his people Israel, and Moses could be satisfied with no other. In this he manifested a feeling which became the occasion, and therefore pleaded earnestly with God to retract his threatening, neither would he let Him go until He had withdrawn it.

We look onward in the history of that highly favoured

which it was my privilege to preach before the Society in the year 1838, I do not here repeat them.

people, in order to notice one more peculiar distinction, which was bestowed upon them: I mean, *that the Gospel was literally preached to them by Christ, as their Apostle.*

This great mark of favour and condescension is recorded by St. Paul. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days *spoken unto us by his Son.*"* On the former occasions, here described, Jehovah treated Israel as the kings of the earth their people, and sent servants to them, filled with his Spirit, to convey his messages, and to reveal his will. But, when the fulness of the time was come, God came forth from his holy habitation, the herald of his own mercy to man; and He, who dwelleth in the thick darkness, as touching our power to find Him out; and in light "which no man can approach unto," and before which the Seraphim veil their face, even He came forth, as very God of very God, to preach that Gospel which had before been taught by the glorious company of the prophets. But to *whom* did He come? *He came to the Jews.* He came, moreover, *as a Jew* amongst them, for "He came unto his own," not having taken on Him the nature of angels, but the seed of Abraham. If we are Christians, still Christ was their Apostle, not ours, for He never ministered personally to us. In all these instances, God gave them a pre-eminence, which He bestowed upon no other people, and which it is not in the power of man to withdraw.

But what was the object of all this gracious dealing? *To bring in members to the body of Christ, and this from amongst the Jews. From which we must conclude that the Jew has formed an important member of Christ mystical.* We also learn that he has performed important offices of

* Heb. i. 1, 2.

membership in that body. In that he has been eyes to see, and ears to hear, and hands to handle, and feet to walk, yea, and tongue to speak. Whose eyes saw the prophets? Whose ears heard their messages? Whose hands handled them? Whose feet conveyed their divine instruction? Whose tongues proclaimed it? The Jew's.

Again, Whose eyes saw the Lord of glory? Whose ears heard Him speaking as never man spoke? Whose hands handled the Word of Life? Whose feet carried his Gospel "into all the earth?" Whose tongues preached it "unto the ends of the world?" The Jew's.

Surely he has performed important offices of membership!

What is his condition now?

Nationally an outcast, and we know it, and ought to feel sympathy with him in his fallen state. What is he *individually*? "The lost sheep of the house of Israel," and therefore the legitimate object of gospel ministrations. Still the hoar of ages rests upon his head, and a venerable glory surrounds his history, which we shall vainly seek in other nations; and a holy interest attends his character, by which the spiritual eye is rivetted upon him. His past and present condition, with his future expectations, explain it. The blessing of God abode upon his fathers, but the curse is heavy upon him. Yet that dark cloud is even now beginning to roll back, and the bright beams of the Sun of righteousness, which still shine in unchanging splendour behind that cloud, shall soon play upon his forehead, and he shall yet become the first of the nations, the praise and glory of the whole earth.

But does God reject all Jews *at this hour*, and refuse to make them *now* partakers of his salvation? No, blessed be his Name, many not only know Jesus of Nazareth as their own Redeemer, *but are the instruments*

*of proclaiming this knowledge to others.** And who have been the means of bringing most of them into this condition? The Society on whose behalf I make this appeal. She has been engaged in this duty of the Church, when, save herself, no man cared for their souls.

But there is another fact to be remembered, in connection with this subject. *We, without them, shall not be made perfect.* If there be a remnant, according to the election of grace, to be gathered in, before the body of Christ can be complete, then every such individual member of that remnant must be important in the eyes of God and man; *because without him Christ mystical cannot be perfected*, and all such have been objects of the love of God from everlasting, and will be to everlasting. Surely, then, our position is established, and the Jew is allowed *to be still an important member of the body of Christ.*

III. *What, therefore, under existing circumstances, is our duty towards him?*

To unite with this Society, for it is God's appointed instrument, which He has placed in our hands, of doing good to Israel. True it is, that the Church of Christ has

* See the Reports of the London Society, for the number of converted Israelites who are occupied in the work of the Lord, in this and in other lands. Here I cannot refrain from adding a passage from a letter, written from Jerusalem by the Rev. J. Nicolayson, in November last, in confirmation of the foregoing remark.

"It is deeply interesting to observe that the nucleus of a Hebrew church in this city is now complete in all its offices, as well as functions. There is now here a bishop, a priest, (Mr. Ewald,) and a deacon also, all 'Hebrews of the Hebrews:' a fact in the history of Jerusalem which has not been realized since its final destruction by Adrian in the second century; and which thus completes also the chain of restored connexion between the first Hebrew church here, and its present distant, yet genuine, off-shoot."

neglected her office in neglecting the Jew, for it is her manifest duty to do unto his offspring what their fathers did unto our fathers. They came from the ends of the earth to make known unto our fathers the salvation of God. And how can we requite them, but by preaching the Gospel unto their children? God works by means, and his providence opens the door of usefulness, where-soever it is open. May He, who ruleth all hearts, as it is good in his sight, turn the hearts of all who hear, as the heart of one man, to this object! May each of us feel a growing interest in the salvation of Abraham's seed! May we deem it our privilege to be occupied in that work, anticipating the day when Jew and Gentile shall unite in one song of praise to Him who hath loved us, and washed us from our sins in his own blood! Grant this, O heavenly Father, for Jesus Christ's sake. Amen, and Amen.

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CAMBRIDGE-HEATH,

ON THURSDAY, MAY 4, 1843,

BEFORE THE LONDON SOCIETY FOR PROMOTING
CHRISTIANITY AMONGST THE JEWS.

BY THE RIGHT HONOURABLE AND RIGHT REVEREND
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1843.

THIRD COLLECT FOR GOOD FRIDAY.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.
Amen.

A S E R M O N.

ROMANS XI. 1.

I SAY THEN, HATH GOD CAST AWAY HIS PEOPLE? GOD
FORBID.

So speaks the great Apostle, who being himself of the *stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee,*¹ was chosen to be the preacher of glad tidings of salvation to the Gentiles, and the strenuous opponent of Judaism, and to exhibit a striking illustration of the truth, that in Christ there is no distinction of *Greek or Jew, circumcision or uncircumcision, Barbarian, Scythian, bond or free.*² But the joy, which was excited in him by the comprehensiveness of that Gospel which he was

¹ Phil. iii. 5.

² Col. iii. 11.

commissioned to preach to all, but specially to those whom he had formerly despised as aliens and outcasts, did not extinguish, nor even weaken in his breast, a tender and affectionate regard for his own countrymen: on the contrary, the grief, which pierced his soul when viewing the sad consequences of their rejection of the Gospel, seems to have added warmth and intensity to his fraternal love; for he declares himself ready to secure their salvation by the sacrifice, if it had been possible, and lawful, of his own interest in the blessings of redemption: *I could wish myself separated from Christ, for my brethren, my kinsmen, according to the flesh.*¹ Accordingly, the supposition of their entire and final rejection by the God of their fathers, was too dreadful for him to contemplate with patience: *Hath God cast away his people? God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people, which he foreknew.*

Yet St. Paul was well aware of the approaching manifestation of God's wrath upon his perverse and disobedient people. He foresaw the desolation of Jerusalem, the destruction of its

¹ Rom. ix. 3.

temple, the ceasing of sacrifice, the dispersion of the nation, the seeming abrogation of that covenant which yet had been declared again and again to be an everlasting covenant between Jehovah and his people Israel. But St. Paul knew that all the promises of God are sure. His providence may mysteriously interrupt the course of events which seems to be leading to their fulfilment, but it is only to render that fulfilment more conspicuous and complete. Men may misunderstand or forget them: their development, in consistency with the ordinary tenour of God's providential government, may be slow, and almost imperceptible. The most important, to our judgment, of all his dispensations, the establishment of Christ's kingdom upon earth, is declared by its divine Founder to be as the seed which a man casteth into the ground, and which springeth and groweth up he knoweth not how.¹ It is buried for a time in the earth; corrupts, and seems to die: but then bursts its sepulchre, no man discerning the moment, and grows by undiscoverable increments to the ripeness of the harvest. It is not given to man in all cases to trace out the distinct stages of the divine dispensations; to count all the links of that golden

¹ Mark iv. 26, 27.

chain, which, coming down from the throne of God, binds together and sets in motion the things on earth, and draws them irresistibly to their appointed end.

Looking only to the history of the past, and to the recorded sentences of God's anger against obstinate disobedience, St. Paul might well have feared that the people, who had *rejected the counsel of God,*¹ and *denied the Holy One and the Just, and killed the Prince of life,*² had incurred the penalty of entire and final reprobation. But the great Apostle had studied the promises as well as the threats of the sacred oracles; was conversant with the prophets as with the law: and even if the counsels of God, and the destinies of his Church, had not been revealed to him by the Holy Spirit, he would have known, from the recorded predictions of his messengers, that God would finally and completely fulfil the covenant which he had made with his people Israel, how signally soever he might visit upon them *their* violation of it, by withdrawing from them, for a season of unforetold duration, the light of his countenance: *God hath not cast away his people, which he foreknew*; those whom he had predestinated to final salvation. The *interruption* of

¹ Luke vii. 30.

² Acts iii. 14.

that covenant St. Paul acknowledges with tears and bitter lamentations: its *disruption* he speaks of as impossible: *God forbid!* Let it not be! Again, in the fifteenth verse of this chapter, he speaks of the rejection of the Jews as temporary; *if the casting away of them be the reconciling of the world*, what shall the receiving of them be, *but life from the dead?*

It has been too customary with Christians to look upon the Jews as a people, who, having performed the part allotted to them in God's moral government of the world, have been laid aside, as an instrument which has done its work, and will be no more required by the artificer. The story of their fortunes has been regarded as belonging altogether to the annals of the past. Their continued existence, indeed, has been pointed out, as a verification of the Word of God: but their future bearing upon the Church of Christ, and upon the spiritual state of mankind, was too long overlooked. Of later years it has been more clearly seen, that the thread of their destiny is interwoven with the history of the world, from the moment when it first fell under captivity to sin, to the time when it shall be finally delivered from its thralldom; that there are prophecies still unfulfilled, the

accomplishment of which is certain, foreshowing that the Jews have still an important part to act in the development of the Christian dispensation; and that they are to be principal agents in its closing, as they were in its opening scenes. Bear this in mind, and with what interest will that ancient and long-despised people be regarded. How little shall we be inclined to *boast ourselves against the branches*,¹ which were once broken off that we might be grafted in; but which in their appointed time, shall be grafted in again, and perhaps be more lovely and more fruitful branches than those which St. Paul describes as having been *grafted, contrary to nature, into the good olive tree, not their own*.²

Looking to the memorable enumeration of blessings upon the children of Israel, while obedient, and of curses upon their disobedience, contained in the 28th and two following chapters of the Book of Deuteronomy, it is obvious, that while the curses have been fulfilled to the very letter, in the fortunes of that wonderful people, the blessings can hardly be said to have received their full accomplishment. At no time, after their captivity in Babylon,

¹ Rom. xi. 18.

² Rom. xi. 24.

did the state of the Jews altogether correspond to that which had been promised to them, as the result of their calling to mind the blessing and the curse, among the nations whither the Lord their God had driven them, and returning unto Him, and obeying his voice; *Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live. And the Lord thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.*¹

As there is here no limitation of a certain

¹ Deut. xxx. 3.

time, after which repentance and turning to God would be of no avail, we might conclude, that it is still open to the Jews, as a nation, to look for the fulfilment of these promises upon the conditions prescribed, and to re-enter, penitent and obedient, into possession of the land of their forefathers. And that, which is here spoken of as a possible contingency, is distinctly foretold by later prophets, as an event which will assuredly come to pass. The eighth and the three last chapters of Zechariah cannot, we think, without doing violence to all the laws of interpretation, be so explained, as not to imply a future restoration of the Jews to their ancient and covenanted inheritance, and the re-establishment of their national polity. This is, of necessity, connected with a re-instatement of the holy city of Jerusalem in splendour and strength. *Jerusalem, says the prophet, shall be safely inhabited. It shall be lifted up, and inhabited in her place; and men shall dwell in it, and there shall be no more utter destruction.*¹

It is scarcely possible to understand these words in a purely spiritual sense, of the heavenly Jerusalem; and if there were no

¹ Zech. xiv. 11, 10.

other ground of objection to such an interpretation, it would be precluded by the prophetical declaration of our blessed Lord, *They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;*¹ from which words it is a necessary inference, that when the times of the Gentiles shall be fulfilled, Jerusalem shall cease to be trodden down, and shall be restored to her ancient state. As the *city* of Jerusalem was trodden down, so the *city* of Jerusalem shall be built up.

But the restoration of Jerusalem to its imperial state implies that of the people of Israel to their covenanted possession of the land of Canaan; and this, by the concurrent testimony of prophet and apostle, is connected with their acknowledgment, as a nation, of Jesus Christ, as their promised Messiah, and with their acceptance of the free grace of God in the Gospel. *I will pour out, saith the Lord, upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and*

¹ Luke xxi. 24.

*they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*¹ Such are the words of ancient prophecy; and what says the Christian apostle? *Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved.*²

Whether the conversion of the great body of the Jewish people to Christianity shall precede, or follow their restoration to the inheritance of Abraham and his seed, is not, I think, distinctly foretold in Holy Scripture. Something may be said for either supposition.

Nor is it by any means clear, whether our Saviour's words, *until the times of the Gentiles shall be fulfilled*, are equivalent to St. Paul's expression, *until the fulness of the Gentiles be come in*, and are to be understood of the period, at which the times of the four great kingdoms of the Gentiles, according to the prophet Daniel, shall have expired, and a fifth kingdom shall be set up in their place; or whether, as I am inclined to believe, they mean simply the period of time, during which the Gentiles shall be per-

¹ Zech. xii. 10.

² Rom. xi. 25.

mitted by the providence of God to have dominion over his ancient people, and to hold Jerusalem in bondage.

Two things appear to be plainly revealed in Scripture; that the Jews towards the close of the Christian dispensation, are to be brought as a people, into the Church of Christ; and that they are to be re-instated in the possession of their ancient patrimony. It will then appear to men and angels, that God's covenant with Abraham and his seed was an everlasting covenant, fulfilled to the letter; and that *the gifts and calling of God are without repentance.*¹ These two points, we repeat, are plainly made known to us by the Holy Spirit. As for the rest, the circumstantial details of those great events are left in that partial obscurity and indistinctness which shroud from our view the particular features of many solemn scenes in the future history of God's Church, while their great outlines stand clearly out in the light of prophecy. Enough is revealed to keep alive our watchfulness, but not enough to gratify our curiosity. Almighty God condescends to work by human agency in the fulfilment of his great purposes of mercy to mankind; and we know not in what

¹ Romans xi. 29.

degree their final consummation may be hastened by our zeal and diligence, or retarded by our coldness and neglect. As we are bound to labour continually for the advancement of his glory, in the accomplishment of his known designs, the precise mode, in which they are to be finally completed, is perhaps left in obscurity and doubt, in order that we may not be tempted to relax in our efforts to promote it.

It may be, that a general conversion of the Jewish nation will be suddenly effected by some miraculous display of divine power; but we cannot tell what preliminary steps may be required, on the part of Christ's servants, nor in what degree their charitable efforts may prepare these their elder brethren for a return into the bosom of their common Father. We know, in general, that the duty of converting unbelievers is a sacred duty of charity; we know that many Israelites *have* been converted by the labours of Christian teachers, without any exertion of supernatural power, save those secret influences of the Holy Spirit, which co-operate with all who are engaged in the faithful performance of his own work; and even if *all Israel* may not hope to obtain that, which as yet *the election only hath obtained*, without the intervention of some

mighty deliverer, who *shall come out of Zion, and shall turn away ungodliness from Jacob,*¹ it may well be supposed, that God will require, at the hand of those *who have obtained mercy through their unbelief,*² that they manifest their sense of that mercy by a compassionate regard for those, who were partly its heralds to the Gentiles, and partly the causes of their early reception into the covenant of grace; *even so have these also now not believed, that through your mercy they also may obtain mercy.*³ Although we may perhaps be warranted in expecting that a very general, if not universal conversion of the Jewish people will finally be effected by a miraculous display of the Saviour's power, I do not understand why we should despair of succeeding in that work of love to a considerable extent, if we attempt it by the right methods, and with faith in the promises of God.

There is nothing in the religion of the Jews, or at least in that which they profess, to disqualify them altogether for embracing the Gospel, difficult as it may be for them to see the truth, through that barrier of false opinion and unkindly feeling, which has grown up around them during the lapse of ages, partly by

¹ Rom. xi. 26.

² Rom. xi. 30.

³ Rom. xi. 31.

reason of their own isolation from the great family of mankind, partly through the intolerance and persecuting spirit of erring Christians, which for so long a period sought rather to convict them as malefactors, than to reclaim them as lost sheep, strayed from the fold of God. A great proportion of the early converts to Christianity were Jews; and although their conversion took place in an age, when miracles still attested the authority of those who preached the new religion, all of them were not eye-witnesses of those miracles: some surely believed the report of others, or were convinced by those who *reasoned with them out of the Scriptures*,¹ and proved that Jesus was the Christ. Such appears to have been the case with Apollos, and with the Jews in Achaia, whom he brought to an acknowledgment of the truth in Jesus. *Their* case is parallel with that of the Jews of our own days, but the difficulty of removing the blindness from their eyes, and the veil from their hearts, is increased by the long continuance of their nation in unbelief, and by the deteriorated and divided condition of the Christian Church, one of the most obvious and plausible grounds of objection to the divine authority of its Founder. But it cannot be

Acts xvii. 2.

maintained that this blindness is universally judicial and incurable. One single instance of undoubted conversion to the truth as it is in Jesus is sufficient to disprove such an assumption. And, therefore, the undertaking of that work upon a larger scale, difficult though it may be, is clearly not hopeless. It is at least within the verge of possibility that it should succeed; and therefore it ought to be attempted.

For my own part, I believe that in God's appointed time the Jews, as a people, may be brought into the fold of Christ by the same agency which has reclaimed individuals of that nation. I believe that the Gospel, confirmed by the recorded testimony of miracles wrought and of prophecies fulfilled, and exemplified in the holiness and unity of Christian Churches and Christian men, will be sufficient for the achievement of that work. I know of no reason why it should not now be true of the Jews, as it was when St. Paul wrote it, *that faith cometh by hearing, and hearing by the Word of God.*¹

True it is, that the existence of the Jewish nation, intermingled with all other nations, yet entirely distinct from them, is justly spoken of as a standing evidence of the truth of Chris-

¹ Rom. x. 17.

tianity. As the light which rested upon their forefathers in the land of Goshen, while Egypt was shrouded in thick darkness, betokened the favour of a present God, so the spiritual darkness which overclouds them, in the midst of nations who are walking in the clear sunshine of the Gospel, is an evidence that God has withdrawn from them the light of his countenance, that *he hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear* ;¹ but this, St. Paul expressly declares, does not indicate that God has decreed their final fall, but rather that blindness has been inflicted upon them for a time, in order that at length, by contrasting their own darkness and isolation with the brightness and comprehensiveness of the Church of Christ, they may be *provoked to jealousy*, and be led to inquire after the causes of that lamentable difference, and to follow the leadings of God's Holy Spirit ; *and so all Israel shall be saved*.

It is manifest, that in order to excite in the Jewish people that holy emulation of which St. Paul speaks, Christianity should be presented to them in its genuine features of holiness, meekness, and charity. What can be more likely to awaken in them a spirit of inquiry, and to dis-

¹ Rom. xi. 8.

pose them to a candid examination of the claims of Gospel truth, than the display of an affectionate solicitude, on our part, to make them partakers of those blessings on which we ourselves set so high a value? Let us deal with them as with brethren, estranged for a time, but not cast off from the family of our common Father; as *having become, concerning the Gospel, enemies of God for our sakes*; but, *as touching the election, beloved for the fathers' sake*:¹ and as destined, in the counsels of God, to be powerfully instrumental in establishing his kingdom upon earth.

The dispersed, yet distinct, condition of the Jewish nation for so many ages, has sufficiently verified the prophecies which foretold it: how then can we avoid looking for the accomplishment of those correlative prophecies, which speak of their being again gathered together from all parts of the earth, and reinstated in their ancient heritage, one principal end, it may be well supposed, of their having been so kept apart and distinguished from the rest of mankind? If the fulfilment of the former class of predictions was a necessary evidence of the truth of Christianity, so also is that of the latter; not indeed necessary for the confirmation of *our* belief, nor

¹ Romans xi. 28.

of the belief of the Church in any specified age ; but necessary to the final demonstration of God's truth. As this fulfilment will certainly come at the last, the longer the lapse of time, the nearer its arrival must be ; and there are surely indications in the present aspect of the world, sufficient to awaken our attention and to keep us on the watch for its approach. There are many signs in the present state of God's ancient people, which may encourage us to hope that the time may be drawing on, when the veil will be taken away from their hearts. There is amongst them a growing conviction of the awful truth, that they are under the wrath of God, suffering the punishment due to their sins. There is a greater spirit of research into the meaning of the prophecies. No inconsiderable number of them are inquiring after the old paths, thrusting from them the encumbrance of rabbinical superstition, and the vain traditions of the fathers, and looking solely to the written oracles of God. This, if it be not a sure prognostic, is a necessary preliminary to their conversion : they must become humble, and sincere, and anxious students of the Word, in its original simplicity and purity, before they can believe in *Him, of whom Moses in the law and the Prophets did*

*write.*¹ The law must still be *their schoolmaster to bring them to Christ.*²

There is one danger, from which we pray that they may be preserved by that Holy Spirit who has given them the written Word, and who alone can guide them to its meaning, and enable them to hold fast the truth. It is to be feared, that in casting off the trammels of Rabbinism, they may at the same time lose somewhat of their reverence for the Word of God itself. The transition from superstition to infidelity is neither unnatural nor uncommon: and the language, which is held by some of the Jews who have rejected the gross and revolting fictions of the Talmud, affords some ground for apprehending, that instead of resting in the ancient religion of the Bible, and acknowledging the divine legation of Moses and the Prophets, they may pass at once into deism, or into a form of belief which bears the same relation to the theology of the Old Testament, that Naturalism, or Rationalism, bears to the evangelical interpretation of the New.

Let us hope that this apprehension may not be realized. If it be, as we trust it is, under the gracious influence of a divine Teacher,

¹ John i. 45.

² Gal. iii. 24.

that many have been led to see the folly and wickedness of modern Judaism, and to disenthral themselves from one of the most degrading forms of slavery which has ever been imposed on the reason of man, we may hope that they will be guided onward, through the holiness and majesty of the law delivered by Moses to their fathers, and the glorious succession of promises reiterated by the prophets, to Him who has fulfilled them both.

I have already observed that Christianity should be recommended to the Jews by its characteristic results of meekness and charity. But not only by its results. That its evidences should be urged upon them, and its doctrines explained and vindicated, is so obviously a part of the process of conversion, that I need only allude to it. But it is not solely by the display of evidence, and the exhibition of doctrine, that the truth of the Gospel is to be pressed upon their acceptance; nor is it solely by the lives and conduct of Christians, realizing those doctrines and recommending them to the consciences of men: but it is by the faithful employment of that agency, which the Divine Author of Christianity has specifically appointed for its maintenance and diffusion. The Gospel

must be preached to the Jews by the Church : it must be seen in all its outward beauty of holiness, as well as in the graces of its particular members ; in the sacred order of its ministry ; in the impressive regularity of its temple-services ; in that external uniformity of devotion which bespeaks and maintains an inward principle of unity ; in all those features of its divinely appointed economy, of which the ordinances and ceremonies of the Levitical Church were the types and foreshadowings : but, at the same time, without those encumbrances and corruptions which, as they infect, or tend to infect, the purity of Christian worship with the leaven of Heathen idolatry, effectually hinder a pious Jew from entering into the Church of Christ. And surely it is a great thing, that a pattern of that Church, cleansed from those corruptions, should be presented to the Jewish nation in their own holy city, on the Mount Zion, the place to which their eyes are always bent with the most intense anxiety and the most earnest longing ; in the lands which they claim as their covenanted inheritance, one day to be restored to them. Whatsoever efforts may be made for their conversion, those will most assuredly command their attention which

have Jerusalem for their centre, and proceed from men of their own nation. They know that there must be a day when *living waters shall go out from Jerusalem*, which shall then *be lifted up, and inhabited in her place*;¹ and that a *fountain shall then be opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness*,² and therefore whatever religious movement takes place *there*, with reference to their own nation, will infallibly awaken the curiosity of those Jews who are conversant with the Scriptures.

It must also heighten the feelings of interest with which they regard the Church's proceedings in Jerusalem, to know that its chief pastor is one of their own blood, one who can entertain for them the sympathies of brotherhood. The consecration of an Israelite to the highest order of the Christian ministry, must effectually remove from the minds of the Jewish nation an impression, which has hitherto greatly impeded the work of their conversion, that they are regarded by Christians, if not with aversion, yet with contempt. I entirely concur with a learned and eloquent member and ornament of our Society,³ in the opinion, that the establishment of a

¹ Zech. xiv. 8, 10. ² Zech. xiii. 1. ³ The Rev. Dr. M'Caul.

Hebrew Bishop at Jerusalem is more important, and more efficient for promoting Christianity amongst the Jews, than all other means employed, not only by the Society, but by all the Gentile Churches since the dispersion. Nor do I hesitate to urge on those, to whom is intrusted the dispensing of the Society's resources, the paramount importance of concentrating their efforts upon the Jerusalem mission, and of supplying to the Protestant Episcopal Church in Palestine whatever may be required for its material and visible integrity and completeness.

As far as man's agency is concerned, the conversion of God's ancient people, or at least the work of preparing them for conversion, appears to be reserved to our own Church. Honour and praise be to Him who has disposed the Sovereign of a great Christian nation, in his love of truth and his zeal for the honour of God, and the establishment of Christ's kingdom, to recognise our own Church's fitness for the work; to invoke her aid, and munificently to supply her with the means of answering the call. But let us take care to answer it as we ought. Let us value and improve the privilege vouchsafed to us, to the sacredness and importance of which I should say that we

have been awakened too late, were it not that the providential concurrence of opportunities seems to indicate, that the tide, if now taken at its height, will lead on to the wished-for consummation. Let us be fearful of retarding, by our coldness and neglect, the coming of that blessedness which will accompany the return of Israel to his reconciled God; let us not lose the glory and reward of being instrumental in that work.

What the part may be, which, in the counsels of the Most High, is assigned to the Jewish nation in the final establishment of the Redeemer's kingdom upon earth, I presume not to determine: but that the riches of God's goodness, which have been bestowed upon us in consequence of their fall, shall be increased and multiplied by the fulness of their conversion, we know, on the authority of an inspired apostle; and, therefore, in labouring to bring *them* into the fold of Christ, we labour for a more blessed result than will follow from the conversion of the unbelieving heathen; and are, perhaps, preparing the most effectual instruments of rendering that conversion complete. In making this attempt, we think that we are not only acting in conformity with the will of God and the spirit of his

Gospel, but that we have distinct promises of ultimate success. It may be, that in this respect we are mistaken. But better surely it will be for us to have erred on the side of zeal for the glory of our Lord, and the extension of his kingdom, than to incur the possible reproach of having neglected opportunities, offered to us by the providence of God, of setting forward his purposes of mercy, if in no other way, yet by the manifestation of our own faith and love: *And now, saith the Lord, that formed thee from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. We may have laboured in vain, and spent our strength for nought; yet surely our judgment is with the Lord, and our work with our God.*¹

¹ Isaiah xlix. 4, 5.

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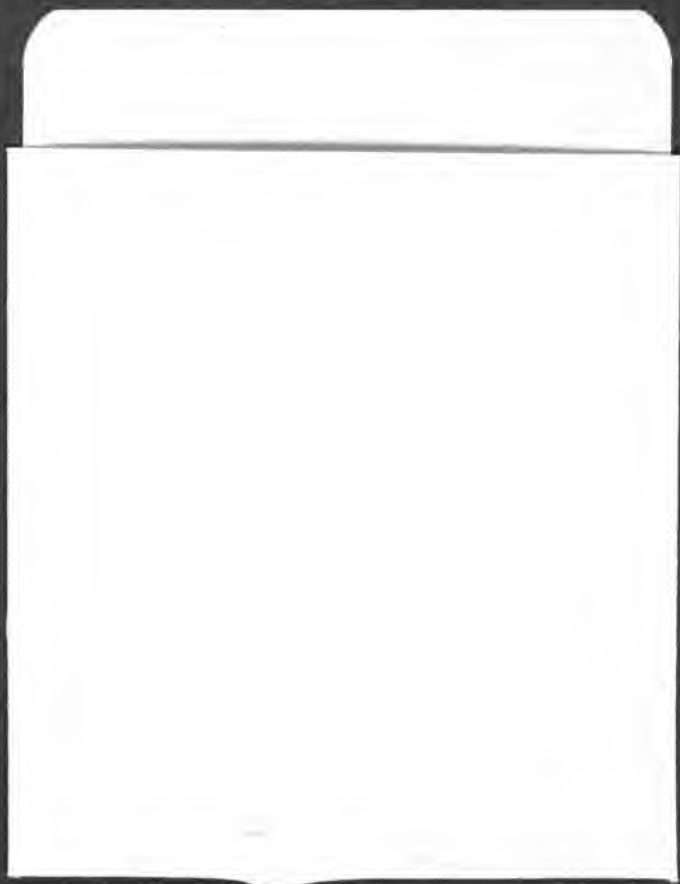
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